ESSAYES
OR,
OBSERVATIONS
Divine and Morall,

Colled out of the holy Scriptures, Ancient and Moderne Writers, both Divine and Humane.

As also out of the great Volumes of Mens [illegible]

Tending to the furtherance of Knowledge and Vertue.

By Iohn Robinson.

Prov. 9. 9.

Give instruction to a wise man, and he will be yet wiser; teach a wise man, and he will increase in Learning.

Experientia docet, aut nocet.

[illegible]

CAP. I.

Of Mans knowledg of God.

THe Lord giveth *wisdom*; *and out of his mouth* Prov. 2.
cometh knowledg, and understanding, saith *Solomon*: and therein warneth us, to lay our ear close to the mouth of *God*, and when he *speaketh once*, we may *hear twice*, and Ps. 62.
having our closed hearts opened, by his Spirit, may attend to the words of grace, and wisdom, which proceed from him; and are able to make us wise to salvation.

As all our wisdom to happinesse consists summarily *in the knowledg of God, and of our selues*; so is it not easie to *Calvin.*
determine, whether of the two goes before the other. But, as neither can be without other, in any competent, or profitable measure, or manner; and as *in vain the ey of Bernard.*
the mind is lifted up to see God, which is not fit to see it self; so seem the reasons of most weight, which prefer the *knowledg of God* to the first place. For, first, God in his Word, and Works is the rule and measure of mans goodnesse; and man, at his best, but formed, and reformed after Gods Image. As in Nature, the rule is before that which is to be ruled by it; so must it be in our knowledg. Secondly, such is our in-bred pride, and hipocrisie, as that, whilst we looke only upon our selus, and upon other

Creatures here below, we think we are some-body for goodnesse, and vertue: but are then brought to that confusion in our selus, which is requisite for our humiliation, when we come to take some *knowledg* of the super-excellencie *of God:* even as our bodily ey forth-with dazeleth being cast upon the bright Sun; how quick, and strong-sighted soever it seem, whilst it is set onely upon earthly objects. Thirdly, so absolutely necessarie is the *knowledg of God*, as that we can ascribe nothing, as is meet, unto him, *of whom, and for whom* we, and *all things are*, till we first *know* him in his Word, and Works: but even in our best *devotions*, with the superstitious *Athenians* shall build our *Altars to the unknown God*; and with the blinde *Samaritans*, worship we *know not what*. To conclude; He that pretends the service of God, & yet *knows* him not in his Word, and Works of Creation, & Redemption also, wherein his face is seen; is like him that counterfeits himself to be the houshold Servant of some great Lord, whose face he never saw, nor once came within his Court-gates.

Acts 17.
Iohn 4.

Some ambitious, and curious wits, but not able (& no marvail) to raise up, & advance their notions to *God* his infiniteness, for the comprehending of it; have laboured to depresse, & pull him down to their dwarfish conceptions of him: and have indeed rather made him some great, and giant-like man, or Angel; then (as he is in truth) an infinite *God*: allowing him an essence, power, and wisdom hugely great; but not properly infinite, and immence: as though *God* could not be that, which they cannot conceive of him.

The essence of *God* is *known* onely to himself; but is undiscernable to all men, and Angels: partly by reason of its infinitenes, which therefore no finite understanding can comprehend; and partly, for that, no voice, signe, or form can sufficiently expresse it either to sence or reason. And if God have placed such light, & glorie in some created bo-

dies,

dies, as that we cannot intentively fix our bodily ey upon them, without dazeling; what marvail is it, though the ey of the underſtanding of all men, and Angels dazle, in the too curious, & intentive contemplation of his infinite, & infinitely glorious Majeſtie it ſelf? So as, if the moſt wiſe, & learned Chriſtians ſhould with the heathen Phyloſopher *Thales.* undertake to deſcry *Gods* being; they would be compelled, as he was, *after one daies reſpite, to crave two; and after two, four; & ſo ſtill to double the time, with acknowledgment, that the more they ſearched into it, the more unſearchable it appeared.*

Albeit the underſtanding of man though glorified cannot poſſibly comprehend Gods infinite being, yet ſhall we, (coming to enjoy the bleſſed uiſion of God, whereof *the Angels*, and *Spirits of iuſt men perfited* are made partakers) know in a far both greater meaſure, & more excellent, and immediate manner, then now we do. *We now walk by faith;* 2 Cor. 5. *& not by ſight*, as we then ſhall do: *We now ſee through a glaſſe* 1 Cor. 13 *darkly, but then face to face: knowing him even as we are known of him.* And for the preſent, we are by the means of revelation vouchſafed us (his Word, & Works, partly within, and partly without us) to be led in our praiers, praiſes, & meditations of God, to ſuch a *being* for the object thereof, as in which, firſt, there is *nothing which hath the leaſt affinity with* *Dionyſius.* *the imperfection found in any creature*; for the expreſſing whereof thoſe *attributes* ſerve, which we call *negative*; as *immortall, inviſible, a ſpirit*, that is, no body, & the like, ſhewing what God is not, though not what he is: 2, *Which is that eminently, infinitely, & eſſentially, which we, in the creature, call power, wiſdom, goodneſſe*, & whatſoever els imports any perfection: and thirdly, which is *that firſt fountain, & originall of all goodnes in all creatures.* And *by theſe three ſtayers doth our underſtanding raiſe up it ſelf frō created things to the knowledg of God.* This *knowledg we muſt ſeek with all earneſt diligence,*

and store it up carefully in the treasurie of our hearts: that *knowing God* we may love him, and trust to him, and
Cant. 5. fear him, and honour him; that as the *Daughters of Ierusalem* though before marvailing *what ailed the Spouse* of Christ to be so affectioned towards her *beloved*, and so earnestly *to seek after him*, as she did; when they once came to take *knowledge* of his perfit beautie, would then seek him with her? So we *knowing God*, specially in the face of Christ Iesus, may so be ravished with love of his Majestie, as to have our whole heart set to seek, and find him, *in whose presence is fulnesse of joyes evermore*.

CAP. II.

Of Gods love.

God *loveth* himself first, and most, as the cheifest good: and all other good things, as he communicates with them lesse, or more, the effects of his own goodnesse. And from this infinit *love* of his own infinit goodnesse is it, that he so severely punisheth some Creatures, though the Work of his own Hands, which he alwaies *loveth*. For, first: The Creature by sin violating Gods Holinesse, and despising his authoritie in his righteous Commandments, and so going on in impenitencie, and unbelief; and withall, it being impossible, that *Gods love* of his own Holinesse, and Iustice, and the honour of the same; and the *love* of the Creatures happinesse (so obstinatly dishonouring him) should stand togither: it cannot be, but that the latter must give way to the former, and greater; and the Creature (so sinning

sinning) become miserable; rather then God forgetfull of his own honour and glorie.

God reveales his glorious Majestie in the highest Heavens; his fearfull Iustice in the Hell of the Damned: His wise, and powerfull Prouidence is manifest through out the whole World; but his gracious *love* and mercie in, and unto his Church here upon Earth; which he therefore hath chosen, and taken near unto himself, that in it might be seen the riches of his glorious grace. And albeit all things in God are infinit, and one; yet are the effects of his *love* more wonderfull, and excellent, then of any other his Attributes; as appeares in that his greatest, and strangest work of *giving his only begotten Son to the cursed death of the Crosse, for his Enemies*, out of his *love* and mercie. This the Scriptures (and worthily) call a *great mysterie*, and which, for the rarenesse of it, was not onely *hidden from the Sons of Men*, but also from the verie *Angels* in their perfection of creared knowledg. Which *manifold* grace, and *wisdom of God* they therefore *desire to look into, and learn by the Church.* 1 Tim. 3. Eph. 3. 1 Pet. 1.

Love in the Creature ever presupposeth some good, true, or apparent in the thing loved; by which that *affection of union* is drawn, as the Iron by the Load-stone: But the *love of God* on the contrarie, causeth all good wrought, or to be wrought in the Creature. He first *loveth* vs in the free purpose of his will, and thence worketh good for, and in us; and then *loves* us actually for his own good work, for, and in us: and so still more, and more, for his own further work. And hence ariseth the unchangablenesse of *Gods love* towards us, because it is founded in himself, and in the stablenesse of the good pleasure of his own will. And although the arguments of comfort be great, which we draw from the certain Scaliger.

knowledg of our love to him; yet are those infinitely greater, which are taken from the consideration of his *love* to us; as being not onely the ground of the other; but in him also infinite, and vnchangable. And hereupon
Iohn 11. it was, that *the Sisters of Lazarus* seeking help for their *sick Brother* sent Christ word; not that he, who loved him (though that were not nothing) but that *he whom he loved, was sick.*

As by the hand of a friend reached unto us we are made partakers of the strength of his whole body, to hold, or help us up: so by the hand of the *love of God* reached down from Heaven, in the Gospel, we become interessed in the most comfortable apprehension, and happy use of all other his attributes whatsoeuer. The more wise, powerfull, holy, glorious, eternall, and infinite God is, the more happy are we by means of his *love*, and mercy in Christ; which moveth him to use, and improve them all for our
Phil. good, and to *communicate them with us, as his friends*, in their effects, so far as serves for our happinesse. He whom *God loves* though he know it not, is an happy man: He that knows it, knows himself to be happy. Which caused the Apostle to make in his own name, and in the names of
Rom. 8. all the *beloved of God*, that glorious insultation over all the enemies of his, & their happines, that they *could not seperate him*, or them (not from the power, or wisdom, or holinesse; but not) *from the love of God, which is in Christ Iesus.* From this *love of God*, as from a Spring head, issueth all good both for grace, and glory. Yea by it (which is more) all evill by all Creatures intended, or done against us, is turned to good to us. By it our *afflictions work together* with our *election, redemption, vocation, &c.* for our good. By
Iob 5. reason of it *the stones of the Feild are at league with us, & the beasts of the Feild at peace with us*: yea even the very Sword

that

that killeth us, the Fire that burn[illegible], and the W[illegible] that drowneth us, is a kinde of Spirituall, [illegible] league with us, to do us good. Vpon the knowledg of this *love of God ſhed abroad into our hearts by the Holy Ghoſt*, is laid the foundation, and ground-work of whatſoever good thing we return again unto God, with acceptation at his hands. Vpon this we do build our Faith, and confidence in him: By this our cold and frozen hearts are not onely thawed, but inflamed alſo with love again to him, and to men for him: As the Earth being heated by the beams of the Sun beating upon it, reflecteth heat again towards the Heavens, & upon all the bodies between it, and them. Laſtly, from hence ariſe all the pleaſing ſervices, wherewith we preſent his Majeſty. For howſoever we ow our ſelvs, and whatſoever we are, or can do, vnto him, as our gracious, and powerfull Creatour, & abſolute Lord; yet can we do nothing heartily, & as we ought, but from the Faith, & feeling of his *love* in Chriſt, & by the motion of *the Spirit of a ſound minde given unto us*. But being once drawn ſweetly by the coards of *God[illegible]s*, & *love*, we readily, & pleaſingly follow after [illegible] *debters, and conſtrained, not by neceſſity, but (wᵗʰ [illegible] ſtrongly) by love*

2 Cor. 5.

Auſtin.

The tokens of this *love of God* [illegible]t are not onely by us highly to be prized, but care[illegible]y to be diſcerned; leſt we bring our ſelves into a fools paradiſe, and grow preſumptuouſly ſecure; which is the fore-runner of ſuddain, and certain deſtruction. We muſt therefore in this ſcrutiny neither truſt our ſelvs, nor any other creature, but God alone in the teſtimony of his Word, & *Spirit*, which *knows*, & makes *known the minde of God*; and by which we may unerringly learn; Firſt, what the tokens of his *love* are; and ſecondly, who they are which partake of them; and thirdly, that we our ſelvs are of that bleſſed number.

1 Cor. 2.

Now

[illegible] is none so certain, and [illegible] be more joifull) as the [illegible] repentance in the *mortifying of the* [illegible] ; and in *the quickning power of* [illegible] to willing (though weak) *obedience to all* [illegible]. As we may certainly know, that the Sun shines, by the beams, and heat thereof below, though we climbe not into Heauen to see: so may we haue certain knowledg of *Gods* gracious *love* towards us, without searching further then our own hearts, and waies; and by finding them truly, and effectually turned from sin to God.

Psal. 119.

As God may so far hate some evill in a person (for example, the Adultrie of *David*, and other sins accompanying it) as to punish the same severely in this World; and yet not hate the person himself: so may he, on the other side, *love* some good in a man, so far, as to reward it highly in this life: and neverthelesse, not *love*, but hate, the person in whom it is found; as may be seen in the *zeal* [illegible] *for the Lord* against wicked *Ahab*, and his House. [illegible] narrow, and partiall hearts can, upon occasi[illegible] preserve this difference between persons, and th[illegible]w much more may, and doth the same right well [illegible] with the distribution of rewards, and punishments made by the most holy, and wise God? As then, when the Lord manifests some signes of his anger at us, and hatred against the evils in us; we must take heed we conclude not presently, that therefore we in our persons are hated of him, and cast-awaies; except the evils raign in us without repentance: so must we, on the other side, take more care (considering how by selflove we are commonly in more danger thereof) that we cnoclude not of the *love of God* towards our persons, from

2 King. 9. and 10.

everie

verie effect of some kinde of *love*, and likeing of some particular good things in us; and not except those good things be such, as make us good also; as Faith and holines do; transforming us, as it were, into their Nature, and kinde: as in the *Parable of the Wheat*, and *Tares*, the *good Seed* is expounded *the Children of the Kingdom* because they grow of the good Seed of the Gospel; and by their regeneration, as it were, turn verie Word and Spirit. Math. 13.

CAP. III.

Of Gods promises.

THe *promises of God* are a kinde of midle thing between his purpose, and performance of good unto them, whom he loveth. And as wicked *Iezabel* could not satisfie her hatred of *Elyas* the Prophet, in intending evill to him, and executing it upon him, in time, as she could; unlesse with all she thundred out against him terrible threatnings, in the mean while: So, much lesse can the love of our good God satisfie it self in a gracious purpose of good towards us, in his heart; and actuall performance of it accordingly, in due time; except with all he make it known unto us before hand; both for our present comfort in the knowledg thereof, and for the ground of our hope and expectation of the good things *promised*, and accordingly to be receaved at his hands, in their time: He haveing by his *promise* bound over unto us both his love, and truth, and other Attributes for performance. And herein the Lord provides verie graciously for his poore Servants; 1 King. 19.

who are oft-times brought into that distressed state both outward, and inward, as they have verie litle els, save the *promises of God*, wherewith to comfort themselvs. Which yet are sufficient, if we improve them, as we ought; considering, first, his love (moveing him to *promise*) and the unchangeablenesse of it: secondly, his wisdom, directing him to *promise* nothing unfit; thirdly, his power enabling him, and fourthly, his truth bindeing him to all performance: In regard whereof, *God hath made himself a debtor, though not by receaving* from us, *yet by promising* unto us: *promise being*, as we say, *due debt*.

Austin.

God ever performeth what, and as he *promiseth*, and not one good thing for another, as some think: no not Heauenly for Earthly, nor a greater good for a lesse. For howsoever so to do, might stand with his bountie, and goodnesse; yet his truth bindes him to his *Word*, which *is Truth*. Spirituall good things necessarily accompanying Salvation he *promiseth* absolutely unto his; other good things (ordinarily) upon condition. Which (considering, that through our abuse of them, they may prove prejudiciall to our Spirituall man) if so be the Lord should *promise* absolutely, as the former; it were, many times, indeed, not to *promise* a benefit, but to threaten a hurt rather. And truly we may observe in the dangerous fals, & miscariages of the wise *Salomon*, unto whom temporall good things were absolutely *promised*, in the fullest measure, and accordingly performed; how graciously our wise, and good God provides for our slipperie state, in scantling his *promise* of good things of that kinde to our Spirituall skill, and care of useing them, for the advantage of our true, and eternall happinesse. We are therefore first, to beware, that we expect not absolutely temporall prosperitie: lest by so doing we both wrong the Lords truth,

John 17.

and

and our own Faith in the things *promiſed* indeed, by doubting of them, becauſe we have failed of obtaining of other things by us preſumed of, but not *promiſed* by the Lord. Secondly, We muſt as firmly beleeve, and expect the performance of temporall *promiſes* (as the Lord hath made them) as of eternall. For, albeit his loue do not manifeſt it ſelf in like degree in *promiſeing* both; yet his truth is alike bound to exhibit both being once *promiſed*. Neither is that perſon in earneſt with God, who pretending Faith for eternall good things, yet dare not truſt his Word, for temporall. Such as deſpiſe Heavenly things, and loue earthly, uſually pretend their truſting of God for the former (of which they are indeed profanely ſecure): but will truſt themſelvs, and their own fingers for Earthly, which in truth they ſet by. I muſt therefore thus conclude with my ſelf touching thoſe matters. Seeing *God hath promiſed all good things to them that love him. If this, or that bodily good thing (good in it ſelf) be indeed for my good, I ſhall receave it from him, in due time: And if I receave it not, it is a reall teſtimonie from him, that indeed it is not good for me, how much ſoever I deſire it.* Pſ. 34.

As Gods goodneſſe ſhines moſt clearly in his *promiſes*; ſo mans perverſneſſe abuſeth, and miſapplieth them above all other parts of his Word. A great many divide *Gods promiſes* from the other parts of his revealed will: and making ſmall, or none account, that either the rules of the Word appertain unto them for direction, or the precepts for obedience, or the threatnings for reſtraint; yet do lay their ſacrilegious hands boldly upon the *promiſes*, as their true, and undoubted right. And the reaſon is, becauſe the *promiſes* contain in them things good, and pleaſing to mans nature; which becauſe we would gladly have true, we readily beleeve, and apply. But ſuch

Revel. 22. seperate what God hath joined together, and in effect, *take away from the Words of the Book of God; and God will take away their part out of the Book of Life.* Others again transform commandments into *promises*, with great, and dangerous
Mal. 2. errour. For example; where it is said, *The Priests lips should preserv knowledg*, the Romish Priests chaleng an immunity from erring, whence they should take warning, that they er not. So, from Christs teaching, that *a city set upon an hill, cannot be hid*, they will wring a *promise* of perpetuall visibility of Church and Ministery, from him, where he intends onely an exhortation to his Disciples (after to become Apostls) unto answerableness both in life, and doctrine, to the eminencie of their places. Some again make conditi-
Math. 18 onall *promises* absolute: as that, *Whose sins ye binde upon earth, they are bound in Heaven:* forgetting that it must be the *Church gathered together in Christs name*, that is, both furnished with lawfull authoritie, & useing it lawfully. Likewise, that Christ will preserv the Ministery, and Ministers,
Math. 28 and *be with them to the end of the World:* leaving out the condition going before, which is, that they do their duty in their places, in *makeing Disciples, and baptizeing them*, and *teaching them to observ, whatsoever he had commanded them.* Lastly, How many, because *God promiseth* forgiveness to sinners whensoever they repent, promise unto themselvs repentance upon an howers warning, before their death, though they go on in sin all their life long? But the saying of the Ancient is memorable in this case; *He that promiseth forgiveness to him that repents, doth not promise repentance to him that sins.* But, on the contrarie; as he that makes a bridg of his own shadow, cannot but fall in the Water; so neither can he escape the Pit of Hell, who layes his own presumption, this way, in the place of *Gods promise.*

CAP.

CAP. IIII.

Of the works of God, and his power, wiſdom, will, goodneſſe, &c. ſhining in them.

IT is a receaved truth in Divinity, that *whatſoever is in God, is God.* So the *will of God* conſidered as the foundation of that which he wills, and as inherent in him, is nothing els, but *God willing*: his juſtice nothing els, but *God juſt*: his *mercy* but *God mercifull*, and ſo for the reſt of the Divine Attributes. And as everie *work of God* is founded in ſome of thoſe Attributes: and that by name, in his *underſtanding*, as judging the thing to be good; in his holy *will* agreeing thereunto; and in his *power* effecting all things: So this foundation and firſt cauſe of them all being immanent, and inherent *in God*, is *God* eſſentially, of what nature ſoever (alwaies good) the *work* be without him, which his *will* and *power* effecteth. Neither is this *will of God* to *work* by his *power*, wrought in him by any thing without himſelf; for then he ſhould receav addition of perfection from the creature, moveing him thereunto: though yet it be moſt certain, that there are many things, which *God* neither in his *wiſdom* judgeth fit to be done by him, nor *wills* the doing of them, nor would *work* or do them by his *power*, but upon the creatures work going before. For example: God *wills*, and *works* the condemnation of ſome ſinners, becauſe he judgeth fit, willeth, and will work therein the manifeſtation of the glorie of his juſtice; but this condemnation (which otherwiſe he would not lay upon any) he both *wills, and works* by, and for the Creatures ſin, according to his eternall, and unchangeable purpoſe of *will* in himſelf.

When the Scriptures speak, and we according unto them, of any thing *done by God*, in respect of the Creature, *before the World was made*; it must be understood as meant onely of his *foreknowledg*, and *decree of will*, and *purpose of doing*. For things could be done no otherwise, then they could be; nor could be otherwise, then in *God*, who alone was; nor could be in *God* otherwise, then in his *foreknowledg*, and *will*: according to which he *works* them actually, in time, by his *power*.

These three Attributes (as before I intimated) his *power*, *will*, and *wisdom* do concur to the produceing of all, and everie one of his *works*. His *power worketh* and effecteth all things: his *will* sets his *power a working*: his *wisdom* directs both the one, & other; his *will* in willing; and his *power* in *working*. Touching his *power*: *The right hand of the Lord* (which in men is the instrument of strength) *is exalted*, and by it he can do what he *will*; and much more then he *will*. And whereas *God cannot ly*, or *denie himself*, or the like, it is (immediately) *because he will not*: and that *not of impotencie in him, but of potencie*, and *perfection of excellencie*: as, on the contrarie, it is the power of mans weakness that he can do amisse. So for things importing contradiction; as *that the same thing should be, and not be at once*, or *not be that which it is, or the like*; it is Religiously said by some, rather that *such things cannot be done by God, then that God cannot do them*: seeing the reason of this impossibilitie of their so being is not in Gods Nature, but in theirs.

Ps. 118.

Tertullian.

The *will of God* is one, as God is one. But as there is *one Spirit, but diversitie of manifestations*; so this one internall *will of God* doth exercise, and extend it self diversly to, and upon divers objects. This extention and exercise of this one *will of God* is of us to be considered in divers degrees.

1 Cor. 12.

degrees. The weakest and most *remisse degree is to will the suffering of evill.* For though God (to speake properly) *wills* not sin, yet he *willingly* suffers it: not as ignorant of it, nor as neglecting it, nor as unable to prevent it: but as willingly, wittingly, and of purpose suffering that evill to be done, which he could easily hinder, if he would oppose his omnipotent *power*. The next degree of *Gods willing stands in commanding good, and approveing of it,* where it is found: And thus God *wills* and *commands that all men should repent*: thus he wills, that *all should* come *to the knowledg of the truth, and be saved*: and thus, lastly, he would haue *the wicked turn from his wicked nesse*; and *live, and not dy*. And these things and the like he seriously *wills*, to wit, by way of commanding & requireing them, and of approveing them, wheresoever they are found. The highest, and most intent degree of *willing in God*, is, when he so *wills* a thing, as withall he imploys his omnipotent *power* for the effecting of it: and by this *he doth whatsoever he pleaseth in the Heavens, and in the Earth*. The former *will* which stands in commanding, promiseing, and the like, may be, and is too oft resisted, and made ineffectuall by men: this latter neuer possibly; except men be stronger then God. By it his *power* availeth to make things to be, which were not; to continue them that are; to work all good; and to order all evill unto good.

Scaliger. Iunius.

Acts 17.
1 Tim. 2.
Ezech. 33

Ps. 115.

And as the *works of Gods power* according to his *will* are manifold, so *hath he wrought them all in wisdom*. For notwithstanding both the absolutenesse of his *will*, and infinitenesse of his *power*: in regard whereof one saith, *It is more becoming God to ascribe any power to him, then to make him impotent*; yet is he neither wilfull in *willing*, nor unwealdy in *working*. By his *wisdom* he not onely eternally, and infallibly knoweth himself, and all Creatures

Ps. 104.

Tertullian.

that:

that are, or can be, and what either he, or they, or both together will do, or can do, and that upon ſuppoſition of whatſoever can be ſuppoſed; but both *willeth*, and *doth* in time himſelf, what he *willeth*; and *doth* it alſo for good cauſe, and to good purpoſe: and accordingly, either, on the one ſide, hinders; or, on the other, ſuſtains, effects, and orders everie motion of everie Creature.

By exerciſeing theſe Attributes *God worketh* all his *works* whether immediate by himſelf alone, or mediate by the creatures; which he uſeth of all kindes, and everie one according to his kinde; whether good or evill; reaſonable or without reaſon. By *Gods works* I mean all things whatſoever are in the World, or haue any being,
Pſ. 146. and exiſtence in nature. For, *He hath made the whole World,*
Acts 17. *and all things therein. In him we live, and move, and have our*
Rom. 11. *being: He giveth all to all things.* And, *of him, and through him, and for him are all things.* As he gives being unto all things that are, by communicateing the effects of his being with them; ſo is there nothing either ſo caſuall, in regard of men, as that he directs it not; or ſo voluntarie, as that he determines it not; Nothing ſo firm, but he ſuſtains it; nor ſo ſmall, but he regards it; nor ſo great, but he rules it; nor ſo evill, but he over-rules it.

Neither can any of the *works of God* poſſibly be other then verie good, and righteous; ſeeing they are all wrought by the exerciſeing of his holy *will*, divine *power* and godly *wiſdom*. And if a ſimple man ow the honour to him that is of greater wiſdom, and underſtanding then himſelf, to think, upon occaſion, that the other hath reaſon for that which he ſpeaks, or does, though he in his ſhallownes cannot reach unto it: how much more do all men and Angels ow this honour unto God, to *beleev* al-
Auſtin. waies, *that whatſoever he ſaith is true, and whatſoever he doth, good,*

good, and righteous, though they diſcern not the reaſon of it.

Some of the *Works of God* are ſuch, as we can rather admire at them, then diſcern of them: Some again are ſuch, as at which proud fleſh is ready to repine, and murmur. Amongſt *the works of God* moſt wiſe, and powerfull providence upon bodily things, it is moſt admirable, that the Heavenly bodies, the Sun, Moon, and Starres ſhould by their influence, and operation, have ſuch power, and effects upon the bodies here below, as to change, order, and diſpoſe the Ayer, Earth, and Water, with all things framed, and compounded of them as they appear to do, by Scripture, ſence, and experience. Yet, if we conſider (beſides the two *greateſt lights* and moſt power- Gen. 49.
full agents, *the Sun and Moon*) the numberleſſe number of Iob 38.
the Stars, their huge greatneſſe, the varietie, and exeellen- Hoſh. 2.
cie of vertues, wherewith they are furniſhed far above the moſt precious Pearls, or any earthly quinteſſence; and with all theſe, the infinite *power* and *wiſdom* of him that made, and conſtituted them; it will not ſeem incredible unto us, that the leaſt, & ſuddaineſt naturall change in the Ayer, Water, or other Elementarie bodies, ſhould be wrought by the poſition, and diſpoſition of the Stars, and Celeſtiall bodies. Neither doth this at all diminiſh, or detract from the honour of the Lord in governing the World, but rather amplifieth it; as it ads to the honour of the skilfull Artificer, ſo at the firſt to frame his Clock, or other work of like curious deuiſe, as that the ſeverall parts ſhould conſtantly move, and order ech other in infinite varietie, he, as the Maker, and firſt Mover moveing, and ordering all. Where yet this difference muſt alwaies be minded, that the Artiſan leavs his work being once framed to it ſelf; but God by continuall

influx preſervs, and orders both the being, and motions of all Creatures. Here alſo we except both unnaturall accidents; and ſpecially, ſupernaturall, & miraculous events; which are, as it were, ſo many particular creations, by the immediate hand of God.

In them that are made partakers of the grace of God, the remainders of corrupt reaſon is readieſt to riſe up at the *Work of Gods* providence in *the proſperitie of the way of the wicked, and workers of iniquitie*: eſpecially, if they themſelvs be preſſed with any ſingular afflictions: as we may ſee in *David*, *Ieremy*, and other. But the ſame men of God, who were in their perſons, preſent exampls of humain frailtie, do in their writeings, by the Holy Ghoſt, affoard us matter ſufficient for Divine comfort, and direction. As firſt that, before we come to *plead with God, how his Works are righteous*, we *know*, and acknowledg *them all to be righteous*; that ſo we may learn how and wherein their righteouſneſſe conſiſts. Secondly, that God is both as good to thoſe whom he loves in their afflictions, as in their proſperitie; and as wroth with his enemies, in their momentarie proſperitie, as if his rod were already upon their backs. Thirdly, that he hath appointed a day, in which he will right whatſoever ſeemeth crooked in the mean while; and will fully, and for ever, recompence both the good and evill: In the expectation of which day, and of the work of the Lord in it, we ſhould ſatiſfie our ſelvs, for the preſent, and ſuſpend our thoughts till the manifeſtation of his righteous Iudgment therein.

Ier. 12. Pſ. 37.

Ier. 12.

In them that deſire to eſtabliſh mans righteouſneſſe rather then Gods either righteouſneſſe, or power; fleſhly reaſon is moſt apt to quarrell partly that *Work of Gods mercie*, by which he freely juſtifies a ſinner; and partly thoſe his juſt diſpenſations, upon which followeth the Crea-

tures

tures sin, and miserie for sin. But for the former: It stands not with the riches of *Gods mercie*, and grace, whereof he would make full manifestation in the justifying of sinners, to borrow any thing of mans merit; but well becomes his bountie, freely to bestow both the gift, and hand to receav it. For the latter; It must be considered, that *Gods work* (so far as it is his) is good, as well in the sinfull doings, or miserable sufferings of men; as in their most holy, and happy estate. The person that sinneth, with all his parts, and powers of soul, and body, is Gods work: so is the preservation, and sustentation of both person, and personall abilities; so is the naturall motion it self, whether within, or without the person (in which the sin is like the halting in the Horses going); and lastly, so is, not onely the voluntarie permission of the sin, which he could easily hinder by his omnipotent *power*, if he would oppose it; but also the ordering both of sin and sinner to his own supernaturall ends. For example; The act of *Iudah* and *Thamar*, morally considered, was sinfull, and impure: but naturally; good, and blessed of God with a Son, of whom Christ came according to the flesh. So the abhominable sins of *Absolom* were ordered of God unto most just punishments of the sins of his Father *David*.

There is a *two-fold use of the world*, and *works of God* in it: the one *naturall*; the other supernaturall. The former is common to men with beasts; who are alike cherished with the heat and influence of the Sun; alike nourished by the Fruits of the Earth. The other is peculiar to men with the holy Angels, by which they behold the face of the Creators power, wisdom, goodnesse, &c. as in a most clear Looking-glasse; and are provoked accordingly to praise, and glorifie him in his wonderfull works: even as *Bodin.* Rom. 1. Ps. 19.

Perkins. *by beholding some curious piece of Workmanship* (much more if therewith we have singular use of it) *of a skilfull Artificer, we are led in the view of the Work to the commendation of the Workman.* And look how much the Soul excelleth the body, yea the Spirituall man the naturall; so much is this use of *Gods creatures* more excellent then the former. And so the opinion of the Philosopher, who *thought, he was born to look upon the Sun, and Heavens,* was not wide, but short; nor absurd, but defective; For he should have pierced further, even through the Heavens, unto him, that made, and governs them, whose glorious power, and goodnesse shineth in them; that so he might have *glorified him as God, in his Works.* For though by that glimpse of light in the Creatures, we cannot attain to the knowledg of God, as our Father in Christ; yet are we both to honour him according to it, and to be provoked by it to further search, and enquirie after him, in such means of revelation, as by which he further manifests himself; which are his Word and Gospel of Salvation: Even as he, that lying in a dark Dungeon spies some small glimpse of light, will *grope* toward it by the wall, hoping to finde some dore, or window, by which it comes in. For neglect of this, the verie wisest of the Heathens were left inexcusable; and *not glorifying God, whom they knew in his Works of creation of the World,* but *vanishing in their own imaginations and serving the Creature rather then the Creator, who is blessed for ever, were given over of God to a minde void of judgment, to do the things, which are inconvenient.* Now, *of how much sorer punishment shall we be guiltie*; if together with this lesser glimpse of Divine light by the creatures, we despise also the more glorious light of the Gospel, not honouring God aright either as our powerfull Creatour, or mercifull Redeemer by Christ Iesus?

Anaxagoras.

Acts 17.

Rom. 1.

But

But if we ſo honour him, and make him great in our own hearts, and before men (what we can) as he hath manifeſted, and made known himſelf in his Word, and Works; he will honour us with himſelf for ever, in glorie.

CAP. V.

Of created goodneſſe.

EVerie thing that *is*, and hath *being* is, in that regard *good*, and of God. The naturall parts, and powers of body, and Soul of moſt wicked men remain in themſelvs (notwithſtanding all infection of evill in them) Gods good *Creatures*: ſo do the naturall acts and motions of thoſe parts, and powers, in themſelvs conſidered, notwithſtanding any morall acceſſorie of evill in them, ariſeing either from the evill affection wherewith, or unlawfull object, upon which they are performed. There can be no evill in the Work, which is not firſt in the Worker, as the cauſe. And ſo (a wicked perſon being worſe then a wicked action) if the ſin prevail not ſo far, as to make the part or faculties of the perſon in which it is, to ceaſe to be a part, or power *created* of God; neither doth it ſo far prevail in the action, or work, as to make it ceaſe to be, in it ſelf, a *created* motion, and therein a *naturall good* thing. Rom. 11. Pſ. 146. Acts 14. and 17.

God is, and so by all is to be acknowledged for the
Iames 1. *giver of everie good gift*, that is, of everie thing save sin: which sin is nothing that hath being in nature, but an absence of, and crosnesse to that which should be; as darknesse is of, and unto light. And so the good Father would
Austin. not say, that *his Mother gave him Milk, but God by her.* And though the *good* which we enjoy, come unto us by never so ready, and ample means; yet must we alwaies religiously minde, that both the means are of Gods raysing, and ordering; and the blessing upon them, for our good.
Iob 1. And if *Iob* saw by Faith, that all the evils, and harms that came unto him, and his, though by the Divels, and wicked mens means, were from *the Lord*, as supream orderer of all things: how much more should we look upon God, as the Authour, and worker of all the *good* that befalleth us?

Notwithstanding, if God so far honour any persons, as to make them hands, and instruments (specially voluntarie) for the reaching of any blessing unto us from himself; we also (and that even therefore) are to love and honour them: as *David* not onely *blessed the Lord* as the Authour; but *Abigail* also as the Minister of the good
1 Sam. 25 *counsell* which she gave him, for the *not avenging of himself upon Nabal.*

Lombard. Actions, besides their naturall entitie, or being, are by one distinguished, and that aptly, according to a four-fold *goodnesse.* First, An action is sometimes *good in it self, and to them to whom it is done, but not to the doer; as works of mercie done, but not for God:* Secondly, *Good in it self, and in the doer, but not to him, to whom it is done; as the Preaching of the Word to them that despise it:* Thirdly, *Good in it self, and the doers, and to them to whom it is done; as the same Preaching to him that receives it:* Fourthly, *Though neither good in it self,*

ſelf, nor in the doer, nor for him to whom it is done; as an evill, or injurie: yet good, as it is ordered by God to an end ſupernaturally good. Who, as ſaith another, *would not ſuffer evill, but as knowing how to work good out of it.* In actions of the third kinde onely, *goodneſſe* is entire in all it parts, and relations. *Auſtin.*

A man ſhould never glorie in that *good*, how great ſoever, which is common to a beaſt with him: nor a wiſe man in that, which is common to a fool with him: no nor a *good* man in that, which is common to a wicked man with him: ſeeing, notwithſtanding it, the perſon may be out of Gods fauour, and accurſed. And therefore Chriſt our Lord would not have his Diſciples *rejoyce*, or glorie, *that the Divels were ſubiect unto them* (which was though much, yet common *to the workers of iniquitie* with them) *but that their names were written in Heaven.* Luke 10. Math. 7.

Many ſo meaſure the *good* which they affoard others, by the liſt of their own will, as they deceav themſelvs in the whole piece of their *goodneſſe*, by the bad liſt that goes about it. They will do what *good* they liſt, and when they liſt, and where they liſt, and as they liſt; as though their *goodneſſe* were not due debt; though not immediately to men, yet to God, and ſo to men, for, and according unto God: for whom, even they *owe love to all men*, who owe Rom. 13. nothing els to any; and the ſame upon Bill, and therefore to be payed, in Law, whenſoever, and by whom ſoever the Lord will call for it; and not when, and as pleaſeth them. Theſe conditions are requiſite, that we may do well in doing *good*: Firſt, we muſt do things in obedience to Gods Commandments, and in honour of his Name, and Goſpel; and muſt ever have that end in our ey, as Archers have their Mark. Secondly, That we do it at all times, as we have opportunitie; *ſowing our Seed in the* Eccl. 11. *Morning*,

Morning, and in the Euening not holding our hand. We must beware of that agueish *goodnesse*, which comes by fits onely, and when men are pleased: for so, they say, the Divel is good.

Gal. 6. Prov. 3. Thirdly, We must do *good* readily, and *whilst we have opportunitie; not saying to our neighbour, go, and come again to morrow, and we will do it, if it be in our power to day.* For who knoweth what a day will bring forth, and whether the opportunitie of *doing good*, will continue till to morrow, or no? *He that giveth* (or doth other good) *readily, giveth twice:* He scarce once, or at all, that doth it slackly: He rather, in truth, suffers a good turn, to be drawn from him, then doth it. Living springs send out streams of water: Dead pits must have all that they affoard, drawn out with buckets. We should therefore have the minde, though we want the abilitie, of *Theodosius* the Emperour, who *did much good upon request; but more of his own accord, and unasked: and so meet*, as one saith, *a just request in the teeth, and grant it before it be made*; as God many times doth ours. *He that defers a good turn, looseth two things: the time; and manifestation of a loving affection.* Both which are precious. And without which loving affection all the kindnesses, which we shew to any, are but so many false witnesses to the unbeleeving, and unkind heart.

Seneca. Eusebius. Esay 65. Seneca.

Fourthly, According to our abilitie; knowing that as our receavings are from God greater or lesse, so must our accounts be, for *good doing*. It is true, that God lookes to the heart of the doer, and measures the work by the *will*, as men measure the will by the work: but this *according to that which a man hath*. Els, albeit *poore men may love as much as the richer, though they have not so much money to do good withall: yet is not the will good, except they do the good they are able*. And this our abilitie we must not measure according

2 Cor. 8. Bernard.

according to our wantonneſſe, and unbelief: but according to the truth of the thing, and equitie of the caſe: which is, that our ſuperfluities give way to our brethrens conveniencies: our conveniencies to their neceſſities: yea even our (though great) *neceſſities* to their extreamities, for the ſupplying of them. 2 Cor. 8.

Fifthly, We muſt have reſpect to mens preſent wants; and not onely conſider, what we can beſt ſpare, but withall, what they ſtand moſt need of: as having learnt of our Lord, and Maſter, in his Goſpel, that our dutie is to *feed the hungry, cloath the naked, viſit the ſick*, &c. as their need is: whereby we may do a great good turn in a ſmall matter: even *one loaf* (yea a ſhive) *to him that is hungry*: and *the ſhewing of a ſpring of water to him that is thirſtie, being a benefit*. Math. 25 Seneca.

Sixthly, *We muſt do good to all*, knowing, that *whereſoever a man is, there is place for a good turn*: but more ſpecially to ſome, according to the ſingular bond, Naturall, Civill, or Religious, wherewith God hath tied us together. To good men we muſt do *good* becauſe they do deſerv it; to ſtrangers, becauſe they may deſerv it, and do ſtand in need of it; to all men becauſe God deſervs it at our hands for them; to our friends, becauſe we ow it them: and to our *enemies to heap coals of fire upon their heads*: the coals of charitie to thaw, and ſoften their hardneſſe, if it may be, and at which we muſt aim: or els the coals of anger from God for their unplacableneſſe towards us. Gal 6. Seneca. Math. 10 Luke 10. Math. 5. Rom. 12

Laſtly, *A good man* (how *gracious* ſoever, and readie to do good) *guideth his affairs with diſcretion; not ſowing his ſeed in barren ground, by beſtowing favours without difference; for that is rather to throw away, then to beſtow a benefit*. And it is not the leaſt difference between mans good nature, and Gods good grace; that whereas the former makes Pſ. 112. Seneca.

men much-what alike *kind* to all, the latter (though also to all) yet with great difference put between person, and person; as men sow their seed diversly in soils that differ.

Although this good nature, and the grace of God be as different as Heaven, and Earth: the one being *of our selvs* (that is) of nature created: and the other the *gift of God* by supernaturall grace: and that a man be neither the neerer God for his good nature, where the grace of God is wanting; nor the further of for his ill, where it pleaseth God to use his alsufficient work of grace: yet the sweet and kind naturall disposition in some much advantageth the manifestation of their smaller measure: which an ill nature, as we speak, so much obscures, as it can scarse be seen of other men: though the Lords ey peirce through all such humain prejudices.

It is the main order, which God hath set both in grace, and nature, that the superiour should do *good* to the inferiour. So God doth *good* to all, and receavs *good* from none: Our *goodnesse reacheth not to him*: The *Sun* and *Stars* give their light, and influence to the Earth, but receav no thing back from it: *Parents lay up for their Children, not Children for their Parents.* And for this end God bestows *good* things, both inward, and outward, upon some above others, in ample measure; that their aboundance might supply the others want. It were good for other men, that the Mightie of the Earth duly considered this; but better for themselvs; as it is *better to do good to others, then to receav good from them.* But this most wise, and equall order of God is perverted everie where, by mans iniquitie; *and they who are lesse able, must still be adding to the greaters heap*: so as, if accounts were diligently kept, it would be found in most places of the World, that

Ps. 16.
Ps. 136.
2 Cor. 12.
Terence.

that the meaner ſort beſtow more on the better able, then theſe of them.

When I conſider, what *good* the rich and mightie otherwiſe, in the World might eaſily do, if they had hearts anſwerable; and how little they do, for the moſt part; it ſeems horrible unthankfulneſſe, and iniquitie in them, and matter of indignation againſt them: But then, on the other ſide, when I conſider, how little *good* I my ſelf do, in my meanneſſe (and others my likes) to that which I ſhould, and might do, if I did my utmoſt; I finde reaſon to be moſt angry at my ſelf, and mine own unprofitableneſſe; and to be glad, and thankfull, that ſo much *good* is done by the other, as is.

In *benefits* and *good turns* done, and receaved, it is the beſt, and right order, that *he who doth them ſhould* forget, and *conceal them*; and *he* remember, *and ſpeak of them, that receaves them*. And therefore the firſt of the *three Graces* is ſo ordered, as ever to look forward for the doing of more *good*, and never backward, to upbraid with *good* done: which, where it is uſed, takes away the grace of the kindneſſe; and is as unpleaſing, as the after-upbraiding of meat in the ſtomack, eaten with delight. The other two ever look towards the firſt, to ſignifie, in how continuall remembrance *benefits* receaved ſhould be born. Which accordingly to acknowledg with thankfulneſſe, is a ready way to procure further *good*: as from God, who ſpecially delights in a thankfull heart, and *would* Ferus. *have a reflux of his bleſſings to keep them ſweet, as waters are by flowing to, and fro*; ſo likewiſe from ſuch men, as either are, or would ſeem to be like unto God, in *goodneſſe*, and bountie. Seneca.

To uſe to ſpeak much of mens unthankfulneſſe (even where their hath been great fault that way) for *benefits*

receaved, both argues a minde not so free in *well-doing*, as is meet; and that looks too much for thanks from men, and too little, for reward from God: and is, withall, a course for a man to quench his own charitie, and forwardnesse, in other mens unthankfulnesse.

Acts 20. *It is a more blessed*, that is, both a more comfortable *thing*, and that wherein a *good* work is more properly performed, *to give, then to take*; to do, then to receav *good:* and so all good men should strive both to be able, and willing, so to do. Yet should a good, and wise man, as God sends occasion, be indifferent to either. Neither can he, in truth, do kindnesse, as he ought, that is not willing to receav kindnesse, as he needs. It comes partly from a suspitious, but specially, from a vain-glorious heart, that some, who are forward in *affoarding kindnesse*, can yet scarse, though there be just occasion, have the like fastened upon them. Such desire to be too like unto God, who doth *good* to all, but receavs none back again from any: But the verie greatest must remember that he is not God,

2 Cor. 12 but man; and so stands need of other men. *The head cannot say to the foot, I have no need of thee.* Besides, *to refuse a kindnesse offered is to shame it, as a ball ill sent, and let fall to the ground.* Neither hath a true Christian any cause to be ashamed of his condition in receaving *good* from others:

Math. 25. seeing that, as in doing *good* he is in Gods place; so in receaving it, in Christs stead.

CAP.

CAP. VI.

Of Equabilitie, and perſeverance in well-doing.

Whatſoever is done for God, ſaith one, *is done equally*: and the Apoſtle more fully: *The grace of God teacheth us to denie ungodlineſſe, and worldly luſts; and to live ſoberly* in our ſelvs, *juſtly* towards others, and *holily* towards God. True goodneſſe is comly, and well proportioned in all the parts; whereas the counterfeit is ſtill at jar in it ſelf, and like the patches of a beggers cloak. A wiſe man ſhould be a wiſe man at all times, and in all things; and ſo ſhould a good man be a good man. Otherwiſe when a good thing is done (ſpecially if it be not ordinarie) the goodneſſe ſeems rather to ariſe from ſome other motiue from without, then from within the perſon doing it. Beſides, what ſtrange thing is it to ſee a Stone fall downward, or a Spark fly upward? So nor to ſee a fool do fooliſhly, or a lewd perſon like himſelf. But for a wiſe man to do fooliſhly, or a good man wickedly, is not onely hatefull, but monſtrous. Tit. 2.

He that hath not in him all Chriſtian graces, in their meaſure, hath none; and he that hath any one truly, hath all. For as in the firſt birth, the whole perſon is born, and not ſome parts; ſo is it in the work of regeneration: the whole perſon is born again, though not wholy. There is but *one Spirit* both of Faith, and Hope, and Love, and Humilitie, and Patience; which all have that are Chriſts; and *If any have not the Spirit of Chriſt, he is* Eph. 4. Gal. 5. Rom. 8.

none of his. This Spirit though God but drop, as it were, into some; and pour into others with a full hand; so as one Christian far exceeds another in degree of graces: yet are the habits of all graces, and that as I conceav, equally one with another (though not equall to those in other men) infused at once into the same mens hearts, by that Spirit: but so as in time by diuers occasions and means, both the habits, or graces themselvs, and the excercise of them, inward, and outward, have their different encrease in the same persons: till ech have atrained to the degree of grace allotted to him, and serving for the preparing of him for the glorie prepared for him of God.

Barnard. *Perseverance* in good is not any particular grace, or vertue; but *the consummation, and store-house of all vertue*
Tertullian. *and goodnesse. Evill men stand need of all graces; the good oneby of this of perseverance,* without changing, to the end, that they *loose not the things which they have done,* or suffer-
2 Iohn. ed; *but that they may receav a full reward*; and *in due season*
Gal.6. *reap, if they faint not.*

Where I speak of the necessitie of not changing, I mean that changing, which is either to the contrarie reigning evill; or to a totall want of true goodnesse. Otherwise, even Nature, which works most necessarily, may have its most naturall work interrupted, and changed, for a time, and yet not be destroyed: witnesse the *fire*
Dan.3. in *Nabuchadnezars furnace,* which though it retained in it both the nature, and heat of fire, yet did not burn the three Confessours which were cast into it. How oft do men, though remaining, in nature, reasonable Creatures, perform acts plainly unreasonable and brutish, thorough ignorance, or appetite? How much more is it possible, that a man though not wholy destitute of Gods grace,

may

may through the remainders of his corruption, advantaged by occasion of temptation, practise some particular, and the same grosse evils? Out of which, in time, he recovers himself by repentance. Who not foolish himself will say that *David* was (simply) a fool, even when (by occasion of speciall temptation of Satan) he did a *verie foolish* act, in *numbring the people?* We are not therefore to measure a persons state by some one, or few acts, done, as it were, by the way, and upon instance of some strong temptation; but according to the tenour, and course of his life. Els, what wise man should not be a fool also? Or what fool should not be a wise man? What *Nabal* should not be liberall, yea bountreous, when he *makes a feast like a King?* A Rebell lurking in a Kingdom, may, by some advantage watched, and taken, prevail against the lawfull King, in a conflict, or two; and yet for all that, not raign in the Kingdom: so may the treacherous flesh, lurking in a Spirituall man, get the masterie in some combat; and yet not therefore drive the Lord quite out of his Kingdom there. Yea the same *flesh* ever *lusting against the Spirit* even in them *which are led of the Spirit, and leading them into captivitie to the law of sin*, doth oft so far prevail in them, as to captive them in some particular by-paths both of judgment, and practise (not so easily discerned) all their life long. *For who can understand his errours?* And for these particular enormities, whether actions or courses, of godly persons; howbeit, considering them in themselvs, and in their externall acts, there appear in them no difference, from those of the same kind, practised by men utterly godlesse; yet is there a great difference in Gods ey, not onely in the person of the doer, in Gods account; but also in his own heart, and affection, even in the verie doing of them:

2 Sam. 24

Gal. 5.
Rom. 7.

Ps. 19.

them: In which the Lord sees the inward struglings of grace (though, alas, too weak, by the persons default) tending and bending the clean contrarie way; and therein plainly differencing the deer from the profane contemners of God, doing the same things: in whom there is either altogether *peace* without any strife, and resistance, *whilst the strong man keeps the house*; or that resistance which is meerely of naturall conscience: terrifying with fear of punishment onely, without the hatred of sin, which is (though too weak and feeble) in the other.

Although it be a greater work of grace to become of vicious and evill; good and vertuous; then so to continue, or to grow therein: yet considering the mightie, and many enemies of our salvation, and the great stumbling stones in our way, and with these, the heavie clog of our own corruption, which we draw after us: it will
Gal. 6. be and is found a matter of no small difficultie, *not to be wearie of well doing; nor to faint, before we come to reap in due time, that, which we have formerly sown to the Spirit.* Ahd this the experience of all ages confirmeth; in which
Rev. 2. there are few, which *do the first works*, and *leav not their*
Ps. 92. *first love*: fewer that *bring forth* more *fruit in old age*, and
Math. 20. are *fat and green*. And yet we know, that albeit of *the labourers in the Vineyard*, who *receaved ech his pennie*, some entered sooner, and some later, and some not till the very *last hower of the day*; yet all continued their labour till *the evening*: So for our selvs we must make account, that
Mark. 13. at what time soever any begins, onely *he that continues to the end, shall be saved.*

And indeed, it is a great honour to God, when a good man, notwithstanding all discouragements either from
Gregorie. within, or from without, *persevers in the course of goodnesse* begun,

begun; and gives not over till he come at the Goal; how tirering soever his way be. Such a one shews, *that the Lord is faithfull, and that there is no unrighteousnesse with him.* Ps. 92. To which purpose the saying of *Polycarpus* is verie remarkable; who, being provoked by the *Proconsul to blaspheme Christ, answered; that he had served him now eightie and sixe yeeres, and had never had hurt by him in any thing, why then should he speak evill of him?* Eusebius. On the contrarie, he that departs from the Lord in the course of godlinesse formerly held, greatly dishonours him; as the Servant doth his Master, in leaving him before his time be out. Such a one makes shew, as if out of judgment, and experience he disliked goodnesse; and therein really accuseth God, as if he had found some evill in him: or at least, not that good, which he promised, and the other expected. And to that purpose, the Lord, in great indignation, expostulates with the Iews, and asks, *What iniquitie they or their Fathers had found in him, that they were gone from him after their vanities.* Ierem. 3.

It is dangerous in course of Religion and godlinesse to fall forward by errours, prepostrous zeal, or other misguidance; yet not so much, as to *fall backward* by an unfaithfull heart. The former may break his face thereby, and loose his comfort in a great measure both with God, and men: but the latter is in danger, utterly to break the neck of his conscience; as old *Ely brake his neck* bodily, by *falling backward from his seat, and dyed.* Are there not many *Elyes* in all Ages? And as the least declension from God is dangerous; so is totall desperate: neither will God ever forgive that sin, or give repentance to any so sinning; but hath utterly excluded everie such a one out of the (otherwise infinite) bounds of his mercie in Christ.

The Preaching of the Word of God is the means to beget Faith, and grace; but for the nouriſhing, and encreaſing thereof, we muſt therewith joyn the *obſervation*
Math. 28. in our places of *whatſoever Chriſt hath appointed his Apoſtles to teach:* in the vſe whereof, as the ſanctified means for
2 Pet. 3. the obtaining of that end, we ſhall *keep our ſelvs in the fear of God*, and *not fall from our ſtedfaſtneſſe*; and withall, *grow in grace*, and *in the acknowledgment of the Lord Ieſus*; if not in bulk, yet in firmneſſe; as when the body leavs growing in bigneſſe, it knits better then before. Neither indeed can we be ſafe from being drawn away from God otherwiſe, then by continuall drawing nearer unto him. For, our way to Heaven is up a hill, and we drag a Cart load of our corruptions after us; which, except we keep going, will pull us backward, ere we be aware.

The Holy Ghoſt in thoſe vehement exhortations of the faithfull to *perſeverance*, inforced with ſo many promiſes, and threatnings, both ſhews therein mans proneneſſe, and danger, in himſelf, to fall away; and alſo affoards the means, by which God will preſerv his ſanctified ones from Apoſtacie; uſing the ſame as Evangelicall
Auſtin. conducts of grace for his *working of that* perſeverance in them, *which he requires* of them: and that rather by our
Philip. 3. being *apprehended of Chriſt*, as the Apoſtle ſpeaks, then by our *apprehending him*: As the Father leading his weak Childe in a ſlipperie way bids him hold him faſt by his hand, leſt he fall; which he alſo puts forth unto him, yea wherewith he takes hold of the Childe, that ſo by communicating his ſtrength with him, he may ſtand, and
Pſ. 27. not fall. The Lord that ſaith unto his, *Seek ye my face*, and gives them a *heart to anſwer, Thy face, Lord, do we ſeek*: gives ech of them alſo, when he warns them to *ſtand faſt*, and *not to fall away* and the like, to anſwer effectually, Lord,

by

by theſe thy Commandements thy Seruant is warned to ſtand Pſ. 19.
faſt and *to beware, leſt I fall away*, as hypocrites do. And whenſoever God either promiſeth unto men, or purpoſeth in himſelf abſolutely an event touching any his good work in or by them; he withall both purpoſes, and promiſes, and accordingly affords them both means conuenient, and skill, and will to uſe them; and therewith an anſwerable bleſſing upon them, for infallible ſucceſſe.

In regard of this grace of *perſeverance*, the truly godly haue an advantage above *Adam* in innocencie. He receaved to himſelf, at the firſt, his portion of grace, and goodneſſe from God (being made after his Image) and full freedom, and power both to uſe, and encreaſe it. But inſtead thereof, he ſoon miſpent, and loſt all, by tranſgreſſion. God therefore, as a gracious, and wiſe Father, hath prouided better againſt our miſgouernment; and made Chriſt Ieſus our Head, and Feoffer of truſt for our ſtate of grace, that he, *in whom dwelleth all the fulneſſe* Coloſſ. 2.
of the Godhead bodily might ſtill furniſh, and ſupply us, as we have need; leſt we having all put into our own hands, as *Adam* had, ſhould miſpend, and caſt away all, as he did. And ſo the ſame Chriſt our Lord, and Head, partly, by his mediation and interceſſion with the Father; partly, by the continuall ſupply of his Spirit aſſiſting us in our weakneſſes, and recovering us in our falls; and partly, by his Divine power reſtraining the enemies of our Saluation; moſt faithfully preſervs us in the grace of God; not ſuffering the living members of his body to be plucked from it; nor the habitation of his holy Spirit wholy, and for ever to be poſſeſſed by his, and his elects enemie, Satan.

The Scriptures ſpeak of mens *falling from the grace of*

Rom. 1. 1 Cor. 1. Phil. 1. Hebr. 3. *God* as they do of their receiving it. When the Apostles entitle particular Churches, or persons *Saints, sanctified in Christ, partakers of the heavenly calling*, and such as *in whom God will perfit the good work begun in them untill the day of Christ, as it is meet to speak and judg of them all*; they do not so judg and speak in respect of the inward truth of the things, as certainly being in their hearts, which they neither did, nor could ordinarily know: (for *God onely knoweth the hearts of all the children of men: the things of a man no man knoweth, save the Spirit of a man which is in him*) but according to the outward appearance, and profession made, in word, and deed: So when they speak of the falling away of particular Churches, or persons, from God; they are to be understood, as they mean; and mean, as they know: that is, according to the outward appearance, and profession which men formerly have made, and then do make; leaving to God, and mens selvs (which onely know them) the inward, and hidden things of the heart: which too many causlesly make shew of; sometimes deceaving themselvs, and sometimes others, and sometimes both, till the time of revelation of hidden things come. And whereas weak Christians might unhappily stumble at the revolt from Faith, and holynesse formerly professed by many; as if there were not that stableness, satisfaction, and comfort in the Gospel, and grace thereof, which it promiseth; the Lord, in great wisdom, and mercie, removes this stone of offence out of their way, by intimating plainly, that those *Apostates* were never truly and throughly made partakers of the Gospels grace; from the former profession whereof they had unfaithfully declined. Thus the Holy Ghost teacheth, that the *ground* (what shew soever it made) in which the *seed sown* was either *withered* by persecution; or *choaked* by *worldly cares*,

1 King. 8. 1 Cor. 2. Math. 13

or

or *pleaſures*; and which *brought* not *forth fruit to the harveſt*; was never *good*: but either *ſtonie*, or *thornie ground*: that they whoſe *Faith* was *overthrown*, were not *veſſels to honour*, but *to diſhonour*: nor truly *built upon the ſteadie foundation of God*: nor of them who had *the ſeal* of his Spirit; nor were of his *known* ones: that thoſe *who fell away, and crucified to themſelvs the Son of God afreſh*, were but formerly *as the earth which drinks in the rain, which comes oft upon it*, and yet *brings not forth hearbs*, but *thorns and briers*: that they, who *bring in damnable errors*, and they who *follow their pernitious waies*, both the one, and other *departing from the holy Commandment delivered unto them, and turning the grace of God into wantonneſſe*, were (at their beſt) but as *dogs*, though having for a time caſt up their ſtomack, and *vomited*; and as *Swine waſhed from their mire*; and as *Iude* ſaith, *ungodly men of old ordained to that condemnation*, and *crept in*, to wit into the Churches, *unawares*: and, to conclude, that *they*, which *went out from the Apoſtles* and Churches, by hereſies, and profaneneſſe; *were not*, to wit, truly, and indeed *of them* before. Thus Gods wiſdom, and mercie provides a ſhield of Faith againſt the fierie darts of mens hypocriſie, and perfidiouſneſſe; wherewith otherwiſe the tender hearts of weak Chriſtians might be deeply wounded by Satan.

2 Tim. 2. Hebr. 6. 2 Pet. 2. Iude. 1 Iohn 2.

CAP. VII.

Of Religion, and the differences and disputations thereabout.

NEely men of all Earthly Creatures are capable of *Religion:* which is also so naturall unto all men, how *barbarous soever,* that *rather then any Countrey, Citie, or Family* would want whereon to bestow their *devotions*; they would *worship they know not what:* yea which is more, that which they do know not onely to be *base and vile, as stocks, and stones*; but also *hurtfull,* and evill. As then *Religion,* in the generall, is naturall; and false *Religion* of corrupt nature: so is true, and Christian *Religion* by supernaturall revelation. For how can that worship of God please him, which is not according to his will? And who knoweth *Gods will* but by revelation of his Spirit? But vain men are readie to deem God like themselvs, imagining, that the things which please them, please him as well. Herevpon the Heathens have devised to themselvs Gods, and Goddesses of Theft, Murther, and all manner of filthinesse: And even Christians (in name, at least) because the Kings, and Lords of the Earth account themselvs honoured by their Subjects, when they entertain them with pompous shews, and pageants of wittie devise; are readie fondly to imagine, that their wittie, specially stately devises and fancies please the Lord himself, as they do them: and therein *denie unto him his two properties*; of *simplicitie* in the things; and *power* in appointing them: But if we will

Calvin.
Acts 17.
Iohn 4.
Cicero.
Lactantius
1 Cor. 2.
Tertullian.

will give God his due in *Religion*, we muſt have him both for the Object, and Appointer of our worſhip. The Apoſtate *Iſraelites* of old, and *Antichriſtians* ſince are ſaid to have *worſhiped Divels*; not for that they did (at leaſt, ordinarily) direct their worſhip unto Divels; but for that (at leaſt, more commonly) they followed their ſuggeſtions, in the deviſed manner of worſhiping though even the true God. As in directing our worſhip unto him alone, we honour, and acknowledg his Majeſtie and Fatherhood, as being *our Father in heaven*; ſo in receaving it from him as the onely Inſtitutor, we honour, and acknowledg both his love in providing, and his wiſdom in contriving, and his authoritie in commanding the manner of his *ſervice*, and means of our ſalvation thereby. 2 Chr. 11. Revel. 9. Math. 6.

This *Religion* is the *means of Gods worſhip*, and withall, *of mans happineſſe*: which two main ends God in great wiſdom, and mercie hath joyned togither inſeperably; that the deſire of the latter might provoke to conſcience of the former; and the exerciſe of the former effectually promote, and further the obtaining of the latter. And this, *being the onely way to happineſſe, ought to be common to all men, rude and skilfull, baſe and honourable, high and low*. And ſo *all* Chriſtians *are one in Chriſt* and *Chriſt one in*, and unto *them*. For though the terrene, and worldly ſtate of the perſons, who are Chriſtians, be verie different; yet is their Spirituall eſtate of Chriſtianitie all one. There is *one Lord* Chriſt, through whom; and *one Faith*, by which they are juſtified, and that equally; *one Spirit* by which they are ſanctified, though in different degrees; *One calling of God* begun, and perfited by the ſame Goſpel, and Ordinances thereof. No mans highneſſe of worldly eſtate can ſet him above the loweſt part of it, or them: nor *Mornens* *Ficinus.* Gal. 3. Iohn 17.

nor anyes mean-neſſe keep him down from flying as high a pitch of Chriſtianitie, as any other. An afflicted outward ſtate ſtands in need of *Religion* to ſuſtain it: a proſperous, to perfit it in eternall happineſſe; beſides the moderating of it in the mean while. And ſeeing our *Religion* is to God alone; and onely the manifeſtation of it to men; we ought to be alike grounded in it, and reſolved of it, and zealous for it; whether we enioy the fauour of the times, or the contrarie.

All things requiſite for the performance of *Religious* exerciſes are not parts of *Religion*; but ſome are of naturall neceſſitie; others for civill order, and comlineſſe. The former need neither be taught, nor commanded, being impoſed by abſolute *neceſſitie*; which is the *ſtrongeſt* Law, and moſt preſſing Maſter, that may be. The other are ſuch, as without which all exerciſes of *Religion* would be confuſed, and unorderly; and like the Chaos which *God made in the beginning, void and without form, and whoſe face darkneſſe covered.* For theſe, the generall rules of the Word, with common ſence, and diſcretion, are ſufficient. Notwithſtanding, though things be not therefore comely, and orderly, becauſe they are done of cuſtom, or commanded by authoritie; but are therefore both uſed and commanded (lawfully) becauſe they are comely, and orderly: yet if either cuſtom commend, or authoritie command things that are ſuch indeed; wiſe, godly, and peaceable men ſhould hold themſelvs even therefore the more bound unto them.

Thales.

Gen. 1.

Religion is the beſt thing; and the corruption of it the worſt: neither hath greater miſchief, and villanie ever been found amongſt men, Iewes, Gentiles, or Chriſtians, then that, which hath marched under the

Flag

Flag of *Religion*, either intended by the ſeduced, or pretended by Hypocrites. The *Iews in zeal of God* (ſuch as it was) perſecuted Chriſt himſelf to the death: and *Saul* in a kind of *zeal of the Law*, was no leſſe then a *blaſphemer*, 1 Tim. 1. *perſecuter*, and *oppreſſor*. *Pompey* the Roman having erected *Tertullian.* that *arcem omnium turpitudinum, would not call it the ſtage*, or ſtews (as it was); but *the Temple of Venus*. And what ſhall we think of the *Spaniards Romiſh* zeal? who, by their own Biſhops relation in his firſt inſtance *of Spaniſh cruelty*, *Glaſſe of Spaniſh cruelties.* *hanged upon one Gallows thirteen innocent Indian women, in honour of Chriſt and of his twelue Apoſtles*. But God is not pleaſed with good intentions exerciſed in evill actions; much leſſe either pleaſed, or deceaved with the vizzards of impietie, and inhumanitie: But as he will repay unto the wicked according to their evill works of all kinds; ſo will he render double vengeance unto them, who under the liverie of *Religion* ſeek countenance for impietie and wickedneſſe.

A man hath, in truth, ſo much *Religion*, as he hath between the Lord, and himſelf, in ſecret, and no more; what ſhews ſoever he makes before men: and makes ſound proof of his *Religion* both before God, and men, ſo far, as he is forward, and *readie to everie good work*, eſpecially to the works of mercie towards them that need. *Pure Religion, and undefiled before God the Father is this, to* Iames 1. *viſit the fatherleſſe, and widows in their affliction, and to keep a mans ſelf unſpotted from the World*. There are many civill Hypocrites, who, if they converſe honeſtly, and kindly with men, preſume of great acceptance from God, though they have little care to know his will in his Word, and leſſe to obſerve his Precepts, and Ordinances of Worſhip. There are alſo *Religious* Hypocrites not a few, who becauſe of a certain zeal which they have for and in the duties of

the firſt Table, repute themſelvs highly in Gods favour, though they be far from that innocencie towards men, ſpecially from that goodneſſe, and *love indeed*, which the Lord hath inſeperably joyned with a *truly-Religious* diſpoſition. Such perſons vainly imagine God to be like unto the moſt great men; who if their followers be obſequious to them, in their perſons; and zealous for them in the things, which more immediately concern their honours, and profits; do highly eſteem of them; though their dealings with others, ſpecially meaner men, be far from honeſt, or good. But God is not partiall, as men are: nor regards that Church, and Chamber *Religion* towards him, which is not accompanied in the Houſe, and Streets, with loving kindneſſe, and mercie, and all goodneſſe towards men. Such are alſo ſtuffed with ſelflove in their verie *ſervice of God*, and do but flatter him for their own advantage: For *if they love not* (and that *in truth and deed*) *their brother whom they ſee, how can they love God whom they ſee not?* Beſides, they ſacrilegiouſly divide the two Tables of the Law one from another, making the *two great Commandments*, which Chriſt ſaith, are *like one to another*, to be unlike in effect. In theſe, Phariſaiſm lives, and *Faith is dead*: who as they ſhame Chriſtianitie, and Chriſt in it, what in them lyes; ſo ſhall their recompence from him be anſwerable at that day, when everie man ſhall receav honour or ſhame, according to the works, ſpecially of mercie, and goodneſſe that way, which he hath done, or not done in the fleſh.

1 Iohn 4.

The common ſaying, *As good never a whit, as never the better*, is verified in the works of *Religion*: which not being performed, as they ought, for ſubſtance, are accounted, as not done, in regard of Gods acceptance,

and

and the doers preſent benefit. So the new *Inhabitants of Samaria ſerved not the Lord; and yet they ſerved the Lord.* 2 King. 17
So *he is not a Iew, who is one outwardly, neither that circumciſion, which is outward* (to wit onely) *in the fleſh.* So the *carnall Corinthians in eating the Lord Supper,* did *not that which was to eat the Lord Supper,* to wit, with acceptance from God, and *profit* to themſelvs, for the preſent. I ſay, for the preſent: for by after repentance thoſe verie *Corinthians* might come to have and obtain the right uſe and end of the Lords Ordinance formerly abuſed by them, and unuſefull to them: and ſo might *Simon Magus,* by *repentance,* of the *baptiſm* prophanely, on his part, receaved at the firſt. The reaſon of this is, becauſe the effect of the Word, and Sacraments, and other Ordinances of *Religion* is neither naturall, as of meat, and drink, which muſt either nouriſh preſently, or not at all: nor depends upon the worthineſſe of the Miniſter, as the *Donatiſts* imagined; no nor upon the preſent fitneſſe of the Receaver ſimply (though both Miniſter and Receaver ought to be worthy, and fit): but upon Gods bleſſing of that which is his own, in his time (it may be many yeers after the receaving) unto his elect; and in mercie covering what was formerly amiſſe both in Giver and Receaver. Rom. 2. 1 Cor. 11

Beſides them, who put on *forms of godlineſſe,* and *Religion* onely, as men put on their Cloaths (becauſe to be naked of all *Religion* would be both ſhamefull, and in many places dangerous) and them, who for *love of lucre and riches fein and diſſemble in Religion*; many of thoſe who ſeriouſly minde it, make their choiſe amiſſe: as either lead by cuſtom of times, and places, in which they live; or by affection and admiration to and of ſome ſpeciall perſons; or traduced by ſome vehement paſſion of anger, fear, envie, or the like: or miſlead by ſome guilfull 2 Tim. 3. Lactantius

appearance, without due examination. And having ſo done, they commonly ſet themſelvs earneſtly to advance that faction into which they have once entred, and to depreſſe all others, though oft without competent knowledg of one, or other. Wherein yet they miſſe, whichſoever is good, or bad; ſince either may be either, for ought they know. Notwithſtanding, we ow this honour to the particular courſes of *Religion* which we have once imbraced, or wherein we have been brought up, and receaved any good, that we leav it not lightly; nor further in any particular, then we needs muſt; nor at all, in the things, which God, in it (in true, and diſtinct conſideration) hath bleſſed to our Spirituall good. To be lightly moved in *Religion*, is childiſh weakneſſe: but to be ſtiffe without reaſon, manly obſtinacie: and better to be a childe in weakneſſe, then a man in perverſe obſtinateneſſe. The former thinks too well of others, by whom he is too eaſily moved: the latter thinks too well of himſelf; deſpiſing other men, and Gods gifts, and graces in them; as if *the Word of God came either from him, or to him alone.* And this fault of the two, is both the worſe, and more dangerous: The former may in time be more eaſily confirmed in the truth; as a childe, in time, becomes a man: the other is ſeldom and hardly reclaimed, by reaſon of his hardneſſe and obſtinacie.

a Cor. 14.

Diſputations in Religion are ſometimes neceſſarie, but alwaies dangerous; drawing the beſt ſpirits into the head from the heart; and leaving it either emptie of all; or too full of fleſhly zeal and paſſion if extraordinarie care be not taken ſtill to ſupply, and fill it a new with pious affections towards God, and loving towards men. And this the more, conſidering how the *controverſies in Religion* are generally carried with more heat, then of any other ſubject:

ſubject: For that, beſides reaſon, art, credit, and perſwaſion of truth, and right; which warm men in other differences; they are in this inflamed, as it were, with zeal for God, and his ſervice: for whom, and which, not to be fervent, ſeemeth to be derogatorie to his, and its honour. We are therefore carefully to beware, and earneſtly to pray, that we may in *controverſies of Religion* ſtrive for God, and according unto God: ſeeing in them we both may eaſily, and do dangerouſly er, if we miſſe at all: And therewith, that we neither make our adverſaries cauſe worſe then it is; nor conceiv a ſiniſter opinion of his affections in it, without reaſon. In both which men ſeek unhoneſt and unconſcionable advantages: and are ſorrie in effect, that they whom they oppoſe, are not worſe then they are.

He that *ſtrives* for errour, *ſtrives* for Satan againſt God: He that *ſtrives* for victorie, *ſtrives* for himſelf againſt other men: But he that *ſtrives* for truth againſt errour helps the Lord againſt Gods, and his own enemie Satan, *The Father of Lyes*; and this ſpecially, if withall he handle Gods cauſe according unto God. A man ſhews moſt knowledg and underſtanding in the matter of truth: but moſt grace in the manner of handling of it, with reverence, holineſſe, and modeſtie.

No Facultie hath ſo many unskilfull ones to medle in it; as that of *diſputing in matter of Religion*. Which cometh to paſſe, either becauſe men think it a ſhame for them not to have both knowledg in, and zeal for that ſubject: or becauſe they make account in truth, that they venture nothing but words in the voyage, and ſo can have no great loſſe: or els (which, is common with ignorants) becauſe they ſtill preſume they gain,

with whom, or about whatsoever they medle: whereas, if they had modestie to call things into consideration, and wisdom to discern of them aright; they would finde themselvs plain loosers, where they think their gain greatest.

Divers men are affected diversly with the oppositions, and arguments this way brought against their tenents. Some through feebleness of heart are afflicted with them, as with a troup of enemies invading their possessions: others are lightly turned about, like weather-cocks, with everie puffe of new Doctrine. The complaint is just, and great of the vanitie, and wantonnesse of men, and women, in finding, and following new fashions of apparell: but it were well, if this vanitie and newfangledness were to be seen onely on peoples backs, and that the complaint were not as just, and more grievous of the profane wantonnesse of many in taking up new forms of Faith, and *Religion*, specially in places of Libertie, and where men may professe any *Religion*, or none, if they will, without bodily danger. I have known divers, that have more lightly, and licentiously changed their *Religion*, and that in no small points, then a sober man would do the fashion of his Coat: and who (in my conscience) if it might but have gained, or saved them twelue pence, would have held their former *Religion* still. Others by *oppositions* are drawen into further *search*, and examination of things: and this is commendable, where the matter is such, as we either understand not throughly, or may er in. Some again, though of weak understanding, no sooner heare an objection against any thing, which they hold, but forthwith they fall upon it with an answer. And this they do oft out of a conceipt that it is a point of wit

Acts 17.

wit in them, and credit to them, to ſay ſomething to everie thing, though little to purpoſe to any thing: in whom the Proverb is verified, to the contrarie, *He that anſwereth a matter before he know it, it is folly, and ſhame unto him.* Prov. 18.

Others there are again, who truſt moſt to the Scorpions ſting, their venemous tongue, in diſgracing, in ſtead of refuting, both cauſe, and perſon of their oppoſites, by all poſſible means: and theſe are for the moſt part ſuch, as preſume that the times (which they ſerv) and their credits with them, will countenance, and authorize againſt their underling-adverſaries the ſlaunders, and calumnies which they either malitiouſly invent, or lightly receav, or uncharitably conceiv againſt them: which therefore they ſpit freely abroad with black tongues as Serpents do their poyſon, to blaſt, and corrupt whatſoever they light upon: Theſe *hoat reproachers* are often as *cold diſputers*. There want not alſo, who affect *differences in Religion* with others, either in wantonneſſe, and for oſtentation of wit; or in affectation of ſingularitie; or in envie at Superiours; or in contempt of Inferiours; or to gratifie the Mightie, by *oppoſing* ſuch (ſpecially of mean condition) as the other hate, and deſpiſe. But we ſhould affect ſtrife with none; but ſtudie, as far as can be, to accord with all; accounting it a benefit, when we can ſo do with any; and the contrarie, a croſſe; and the ſame the greater, by how much their gifts, or graces, or places are greater, or the bond nearer between them, and us; whether Naturall, or Civill, or Religious. Laſtly, there are to be found too many, who make either proud contempt, or bold obſtinacie a buckler to ward all blows of arguments, that are, or can be brought againſt their preconceaved opinions. We ought to be firmly perſwaded in our hearts of the truth, and goodneſſe of the *Religion*, vvhich vve embrace in all things; yet as Scaliger.

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knowing our selvs to be *men*, whose propertie it is *to err and to be deceived* in many things; and accordingly both to converse with men in that modestie of minde, as alwayes to desire to learn something better, or further, by them, if it may be: as also to beg at Gods hands the *pardon* of our *errours*, and aberrations, which may be, and are *secret* in us, and we not aware thereof. Ps. 19.

Whosoever offers the Word of God, and holy Scriptures for justification of his *Religion*, deservs to be heard, and to have his cause examined for the verie Words sake, whose testimonie he offers to produce: as in civill course, he who offers to bring for his cause witnesses honourable, and worthy of credit, will be admitted to plead it for his witnesses sake, though not for his own.

No difference, or alienation in *Religion* how great soever, either dissolvs any naturall, or civill bond of societie; or abolisheth any the least, dutie thereof. A King, Husband, Father, &c. though an Heathen, Idolater, Atheist, or Excommunicate, is as well, and as much a King, Husband, or Father, as if he were the best Christian living: and so both oweth, and hath owing unto him reciprocally the duties, and offices of that state, in which he is set, by an inviolable right: which they that denie, are monsters amongst men, and enemies to humain societies.

Divisions amongst a few, though not in the greatest matters, are most observed, because First, It is expected that weak parties should be firmly united for their better defence. Secondly, A few, and their doings are remarkeable for their fewnesse, as a handfull of Forreighnours in a strange Countrey. Thirdly, their *differences* are

are oft more vehement, partly for the greater zeal (ſpirituall, or carnall) of the perſons; and partly becauſe their *oppoſition is more immediate*; whereas amongſt many it will be hard, but ſome mediatours will be found, to moderate things. And this is the reaſon, why the danger of civill tumults is greateſt in ſuch Countreys, as in which two Religions onely are in uſe. Laſtly, All will be bold with them, and readie to proclaim their miſcariages to the full, and above truth. *Bodin.*

The moſt count it the beſt and ſafeſt way in *differences of Religion* without further queſtion, to take the ſtrongeſt part: that *doing as the moſt do*, they may have *the feweſt finde fault with them*. Such forget God who is ſtrongeſt of all. But the beſt and ſafeſt way indeed, is to get true, and ſound conſcience of things certain, and without controverſie. Such a perſon God will direct in his wayes, ſo far, and certainly, as not to miſſe of the main end, Life eternall; and therewith in mercie will pardon all other his humain abberrations. *With mine whole heart have I ſought thee: Oh let me not wander from thy Commandments.* Pſ. 119.

Men are for the moſt part minded for, or againſt *Toleration of diverſitie of Religions*, according to the conformitie, which they themſelvs hold, or hold not with the Countrey, or Kingdom, where they live. Proteſtants living in the Countreys of Papiſts commonly plead for *Toleration of Religion*: ſo do Papiſts that live where Proteſtants bear ſwey: though few of either, ſpecially of the Clergie, as they are called, would have the other tolerated, where the world goes on their ſide. The verie ſame is to be obſerved in the ancient Fathers, in their times: of whom, ſuch as lived in the firſt three hundred yeeres after Chriſt, and ſuffered

with the Churches, under Heathen Perſecuters, pleaded againſt all violence for *Religion*, true or falſe: affirming
Tertullian. that *it is of humain right and naturall libertie, for everie man to worſhip what he thinketh God*: and that *it is no propertie of Religion to compell to Religion, which ought to be taken up*
Lactantius *freely*: that *No man is forced by the Chriſtians againſt his will, ſeeing he that wants faith, & devotion, is unſerviceable to God*: and that *God not being contentious, would not be worſhiped of the unwilling*: Whereas, on the contrarie, the latter, having the Emperours Chriſtian, and on their ſide, incited, and preſſed them to violent courſes. But conſidering, that to tolerate is not to approve; and that the Magiſtrates are Kings, & Lords over men properly, and directly, as they are their Subjects, and not as they are Chriſts; but that by accident, and as the ſame perſons who are civilly their Subjects, are Spiritually Chriſts and Chriſtians; and laſtly, conſidering, that neither God is pleaſed with unwilling worſhipers, nor Chriſtian ſocieties bettered, nor the perſons themſelvs neither, but the plain contrarie in all three;
King *Steven.* the ſaying of the wiſe *King of Poland* ſeemeth approveable, that it is *one of the three things which God hath kept in his own hands, to urge the conſcience this way*, and to cauſe a man to profeſſe a *Religion*, by working it firſt in his heart.

If the order in *Iſrael* be objected; it may be anſwered, Firſt that the Land was holy, as no Land now is; that one Nation ſeperated from all other Nations to be the Lords peculiar people, as no Nation now is; the Kings types and figures of Chriſt, as no Kings now are: and Secondly, That none were, in truth, compelled to the Iſraelitiſh Church and *Religion*; but being of it, whether *Iſraelites*,
Num. 15. Pſ. 101. or *Proſelites*, were to be *cut off from the Lords people, and deſtroyed out of Land* for *preſumptuous* ſins; or *working iniquitie*;

iniquitie; or for *not ſerving God with all their heart and might*. Kings by this courſe would come ſhort of the number of *Subjects*, in whoſe *multitude their honour ſtands*: and *unto Churches*, few or none could poſſibly be *added*. 2 Chr. 15

If it be further objected, that men may be by the Magiſtrate conſtrained to the outward acts of juſtice, honeſtie, and the like, though deſtitute altogether of the inward vertues; It may be anſwered, that theſe ſerv properly, and immediately to preſerv civill ſocieties, of which Magiſtrates are properly Kings, and Lords, and ſo do obtain their proper ends, if the verie outward things be done, though never ſo unwillingly: But of *Religious* actions the proper end is not civill ſocietie, nor is attainable but by Faith, and devotion in the heart of the doers.

Laſtly, To that of the Father, that *many who at firſt ſerv God by compulſion come after to ſerv him freely, and willingly*. I anſwer, that neither good intents, nor events, which are caſuall, can juſtifie unreaſonable violence: and withall, that by this courſe of compulſion many become Atheiſts, Hypocrites, and Familiſts: and being at firſt conſtrained to practiſe againſt conſcience, looſe all conſcience afterwards. Bags, and veſſels overſtrained break, and will never after hold any thing. Yet do I not denie all compulſion to the hearing of Gods Word, as the means to work *Religion*, and common to all of all ſorts, good, and bad; much leſſe excuſe civill diſobedience palliated with *Religious* ſhews, and pretences; or condemne convenient reſtraint of publike Idolatry; ſo as this rule of reaſon holds its place, *viz.* that *the bond between Magiſtrate, and Subject is eſſentially civill*: but *Religious* accidentally onely, though *eminently*. For concluſion of this matter, Let the godly Magiſtrate conſider, that as there is no Church-ſtate, and profeſſion ſo truly *Auſtin.* *Keckerm.*

truly Christian, and good, in which too many may not be found carried in their persons with a Spirit plainly Antichristian: so there is hardly any Sect so Antichristian or evill otherwise, in Church profession, in which there are not divers truly, though weakly *led with the Spirit of Christ* in their persons, and so true members of his mysticall body. With whom to deal rigorously for some few aberrations of ignorance, or infirmitie, were more to please Christs enemie in the oppressing of the person; then Christ, in so repressing his failing in some particulars, specially if they be not fundamentall.

As then the Christian Magistrate hath his power of Magistracie from God, which his Christianitie servs to sanctifie, and direct: so, undoubtedly, he is to use it for God, and his honour, & that in his true worship, in which he is specially honoured; and against the contrarie; yet with these two cautions. First, That as the greater sins of other kinds, do not so violate and dissolv the marriage-bond, as adulterie doth, by reason of its direct opposition thereagainst: so neither do Idolatry, or Heresie (how great sins soever in themselvs) so outlaw a Subject civily, as do Seditions, Murthers, Adulteries, and the like directly violating, and disturbing civill societies. The second is, That no authoritie of man may bring into, or uphold in the Church either Doctrine, or Ordinance of Religion, or person (which last is not lightly to be regarded, seeing the other two serv for it) unto which the Lord in his Word hath not first given testimonie of approbation for that use: seeing Magistrates are not Governers against, nor besides, but under God, in their Dominions.

CAP.

CAP. VIII.

Of the holy Scriptures.

THe *Holy Scriptures are that Divine Inſtrument, and means, by which we are taught to beleev what we ought, touching God, and our ſelvs, and all creatures; and how to pleaſe God in all things, unto eternall Life.* I ſpeak of *beleeving* things, ſeeing *Faith comes by hearing:* for els, we know things touching God by that which we ſee, feel, and diſcern in, and by his works. We are led to the knowledg of God in his Power, Wiſdom, Goodneſſe, Iuſtice, and Mercie, by his Works both without, and within us; And whenſoever God either doth, or ſuffers a thing to be done (though not ſo much as inſinuated formerly in his *Word*) we then know it to be his will, that ſuch a thing ſhould be, as certainly, as if he had expreſly revealed it before in the *Scriptures*. I ſpeak of *pleaſing God in all things*; Firſt, becauſe entire obedience (ſo far as humain frailtie will permit) is the immediate end, and uſe of the *Word of God*; and the way, and means to Salvation: Secondly, to meet with that dangerous preſumption of doing that, which is *neceſſarie to Salvation* (as many uſe to ſpeak) though with affected ignorance of, and apparent diſobedience to many of Gods Commandments. Who knoweth with how little God can, and doth ſave many, being faithfull in learning what they can, and in obſerving what they know? Though much more be neceſſarie to ſuch, as have means to know more. And thirdly, becauſe it is

no childe-like, but a baſtardly diſpoſition, to take care for ſerving God no further (though, alas, all be little enough for that) then to be ſure of the Fathers inheritance. The heart of a man is then aſſured before God, and hath a warrant from Heaven againſt eternall *confuſion*, when he can ſay, with good conſcience, that he *hath reſpect to all Gods Commandments*.

Pſal. 119.

God would have his will written, that is, his *Word* to become *Scripture*, partly for more certaintie of truth to men, and to preſerv it the better from being corrupted; as all make account, that things *ſet down in black, and white* (as they ſpeak) are moſt firm: partly, for accord, and unitie of Churches, and Chriſtians in the ſame truth: who, if they differ ſo much, notwithſtanding they uſe the ſame rule; what would they do, if their rules were different, or uncertain? and partly, for more communitie; ſeeing *Books*, and *Writings* may eaſily both be diſperſed whither the voyce of Teachers cannot come, and alſo be read in private by Chriſtians, when they are apart from their Teachers.

Iunius. *Neither all things which the Prophets of God wrote, were written by Divine inſpiration* (but ſome of them humainly, as their humain affaires, common to them with other men, required): *Neither was all wherein they were divinely inſpired, brought into the publike treaſurie of the Church, or made part of the Canonicall Scriptures, which we call the Bible*; no more then all which they ſpake, was ſpoken by the Spirit; or all which they ſpake by the Spirit, *written*: but onely ſo much, as the Lord in wiſdom, and mercie, thought requiſite to guide the Church in Faith, and obedience, to the worlds end: ſo as the *Scripture* ſhould neither be defective through brevitie; nor burthenſom by too great largeneſſe, and prolixitie. And thus to judg

John 20. and 21.

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is more answerable both to Gods providence in preserving the *Scriptures* from miscarrying; and to the Churches care, and faithfulnesse in keeping safe this heavenly treasure committed to her custodie; then to say with some, that any of the Books, or parts of the *Canonicall Scriptures* are lost.

It no more detracts from the authentique authoritie, or generall use of some parts of the *Holy Scriptures*, that they were penned upon some speciall occasions, then of the Sermons of Christ, the Prophets, and Apostles, that some of them were preached upon speciall occasions. And surely, it seems a strange conceipt, that the authoritie of the *Writing* should be the lesse, because the thing *written* was suggested by the Holy Ghost, and so penned, upon speciall occasion offered: as such *Scriptures* were.

The *Scriptures* are not onely authentique in themselvs, as having *the Spirit of God* for the Authour both of matter, and manner, and writing; but do also (as they say) *carrie their authoritie in their mouthes*, binding both to credence, and obedience, all whomsoever, unto whom they come, by what means soever. And if *God left not himself without witnesse* in his works of creation, and providence; how much lesse in his *written Word?* Wherein, without comparison, he reveals himself much more clearly, then the other way: which is therefore discernable by its self, as is the Sun by its own beams, and light: and *which* (as one saith) *he that studies to understand, shall be compelled to beleev.* Their assertion, therefore, who hold, and teach, that *We are to receav the Scriptures for the Churches testimonie*, because usually (as others more truly, and religiously speak) *We receav them by its testimonie*, is in effect none other, then that we are to beleev God for mens cause: whereas, on the contrarie, if a man should finde the Book of *Holy Scriptures* in

2 Pet. 3.

Acts 14.

Tertullian.

Whittakers

in the high-way, or hidden under a ſtone; yet he were bound to learn, receav, beleev, and obey them, and everie part of them, in his place, though without, yea againſt the likeing, and approbation of all the men in the World: except *God muſt not be God without mens likeing*. And if the Word preached by Chriſt, the Prophets, and Apoſtles, in their time, whether to Iews, or Gentiles, were abſolutely to be beleeved, and obeyed, by everie one that heard it, without other, or further teſtimonie: why not as well, and much, now, by all that read it *written? He that receavs the teſtimonie of Chriſt* for it ſelf (whether exhibited in ſpeach, or *writing*) *ſets to his ſeal that God is true*: He that receavs it for the teſtimonie of the Church, ſets to his ſeal, that men are true. But *the Childe of God knows his Fathers voyce.*

Tertullian.

Iohn 3.

Mormons

The profit and power of the *Scriptures*, both for ſtay of Faith, and rule of life, and comfort in all manner of afflictions, no tongue, or pen is able ſo fully to expreſſe, as everie true Chriſtian findes, and feels, in his own experience. There is but one true happineſſe, life eternall; one giver of it, God; one Mediatour, Ieſus Chriſt; and ſo but one means of imparting it, the *Word of God*: by which, he that is both *Authour, and finiſher* of all, both begins, and perfits all. *Bleſſed is the man, that hath his delight therein, and meditates in the ſame, day, and night*: that ſo he *may learn the things upon Earth, the knowledg whereof will fit him for Heaven.*

Pſal. 1.

Ierom.

When we avow *the Scriptures* perfection, we exclude not from men common ſenſe, and the light of nature, by which we are both ſubjects capable of underſtanding them, and directed in ſundry manners of doing the things commanded in them: yea beſides other humain helps, we both acknowledg, and beg of God

God as moſt needfull for their fruitfull underſtanding, the light of his holy Spirit : onely we account, and avow them as a moſt perfect rule neither crooked any way, nor ſhort in any thing requiſite. This their ſufficiencie and perfection is not to be reſtrained to matters ſimply neceſſarie to Salvation : For who can ſay, how many, or few, and no more, nor leſſe, they are ? But to matters neceſſarie to obedience, that we may *pleaſe God* in all things, great, or ſmall ; expreſſed, or intended, and to be gathered by proportion, and juſt conſequence. *Without Faith we cannot pleaſe God* ; and *Faith comes* onely *by the Word of God:* which we muſt therefore make our guide in *all our wayes.* And if we be to *give an account for everie idle word,* and ſo for every vain thought, or work, there is then a Law of God for theſe ſmalleſt matters : for *where no Law is, there is no tranſgreſſion* ; and where there is no tranſgreſſion, or fault, there is no account to be given. But as Phyloſophers ſay, that *the leaſt naturall things are not ſenſible,* by reaſon of their ſmalneſſe ; ſo may, and doth it too eaſily fall out, that we fail through want of skill, or care in applying our rule of direction, both in ſmaller matters, and others of greater moment alſo. But this is not becauſe *the Scriptures* are defective in directing ; but we either blinde in diſcerning, or negligent in ſearching, or both. And if the *Holy Scriptures* direction reach unto the whole courſe of our life, how much more of our Religion, or worſhip of God ? In which nothing is to be practiſed, but that which is to be beleeved ; nothing to be beleeved, but that which is to be taught ; nothing to be taught, but according to the *Scriptures : This being the firſt thing that we are to beleev, that we muſt beleev nothing, but according to them. All things els are humain* ; and

1 Theſſ. 4
Hebr. 11.
Rom. 10.
Prov. 3.
Math. 12.
Tertullian.
Whittakers

humain it is to er, and be deceaved. The custom of the Church is but the custom of men: the sentence of the Fathers but the opinion of men: the determination of Councels but the judgments of men. To conclude, One onely place of *Holy Scriptures* rightly understood, and fitly applyed, will have more power, and fasten deeper upon a truly good, and godly heart; then all the consenting authorities of men, and Angels, though uttered with the tongue of men, and Angels.

As *the title set over the head of Christ crucified*, was the same *in Hebrew, Greek, and Latin*; so are the *Scriptures* the same, whether in the Originall; or other Language, into which they are faithfully translated. Yet, as the waters are most pure, and sweet in the Fountain; so are all *writings* (Divine and humain) in their Originall Tongues; it being impossible, but some either change, or defect, or redoundancie will be found in the translation, either by default of the Translatour, or of the Tongue, into which it is made.

In a Translatour is required specially skill in words, and Tongues; in an Expositour, judgment in things. That Translation is most exact, which agreeth best with the Originall, word, for word, so far as the idiom, or proprietie of the Language will bear: so as for words, or phrases (in the Originall) proper, or common; simple, or figurative; perspicuous, or doubtfull; words, and phrases of the same sort, proper or common, and so of the rest, be put, and retained in the version: lest the Interpreter bring his own Commentarie for the *Scriptures* Text. On the contrarie, the Commentarie is best, which shews most clearly the sense, scope, and meaning of the Text, in what words soever.

As the Law-maker best knows the meaning of the Law,

Law, and how it is to be expounded; ſo for the expoſition of the *Holy Scriptures*, the Spirit of God, as the Authour thereof, is firſt and moſt to be conſulted with, by faithfull, and earneſt prayer, from a good conſcience; that God may fulfill his promiſe made of *giving his holy Spirit to them that ask it*; and of *revealing his ſecrets to them that fear him*. Luke 11. Pſal. 25. And ſo ſome ſpeciall Inſtruments of renuing the *Goſpels* light in the former Age, have profeſſed, that they *learned more this way by prayer, then by much ſtudie* otherwiſe. *Luther.*

There is in a *Scripture* but one proper, and immediate ſenſe; others are rather collections from it, relations unto it, or illuſtrations of it, then immediate ſenſes. The literall ſenſe is to be followed (as being moſt naturall) what may be; and not to be refuſed, if it may ſtand *without danger, without blaſphemie, and according to other Scriptures.* *Irenæus*

And here it muſt be noted, that Chriſt, and his Apoſtles in expounding *Moſes* and the Prophets, did not onely infallibly expreſſe their conceptions, and meanings, but the meaning of the Spirit ſpeaking in them; and that (by reaſon of their more plentifull meaſure of the ſame Spirit and experience withall) in ſome particulars (as I conceav) further then the Prophets themſelvs underſtood: albeit they alwaies knew the immediate drift of the Spirit and meaning of the things, which they ſpake: and were not as the *Pythoniſts*, or other the like Inſtruments of the Divell, uttering Oracles which they themſelvs underſtood not.

The Lawyers have a rule (and the ſame competent to the matter whereof they treat) that *Laws of favour are to be extended, as largely, as may be*: but *odious Laws* (as they ſpeak) *as much ſtraitned, and confined within the narroweſt bounds of interpretation.* But all *Gods Laws, and Inſtructions* muſt, in honour of the Lawgiver, be expounded in the

largeſt ſenſe, that they can beare: that ſo they may reach as far, and binde as faſt, as may be. This the infiniteneſſe of his wiſdom challengeth, in directing us; of his authority, in commanding us; of his mercy, in promiſeing; and juſtice, in threatning: Which, by ſo interpreting, and applying his *word*, we acknowledg, and honour, as is meet. And as they are blame-worthy, who out of a ſcrupulous fear, leſt they ſhould ad to the *Scriptures*, allow them no further meaning, then the words expreſſe: ſo is their ſin greater, and full of preſumption, who ſhorten, and ſtraiten the *Scriptures* inſtruction to that which is expreſſed in ſo many words, that they may make room thereby, for their own deviſes. A *Scripture* commandeth, promiſeth, or threatneth whatſoever is contained in it, though not expreſſed: And that is contained in it, which can truly, and iuſtly be gathered from it, though by never ſo many conſequences, or inferences; though the fewer the leſſe dangerous, by reaſon of our weakneſſe of diſcourſe.

Particular words and phraſes more obſcure are to be
Celſus. interpreted according to the ſcope & *mind of the ſpeaker* (the Holy Ghoſt) in the place: which is, both *in time, and excellencie, before the thing ſpoken*; and that for which
Chryſoſtom the Spirit ſpeaketh as it doth in the place: *neither is the Scripture profitable, except the ſcope be firſt found.* And to hang upon a word, phraſe, or ſentence in a Text, without looking to the main drift, is, if any other, the character of an hereticall diſpoſition. With this that other
Melancton moſt neceſſarie rule hath affinitie; namely, that *the words are to be underſtood according to the ſubject matter*: the words of Law, and Goſpel according to the different nature of Law, and Goſpel; the words of an Hiſtorie Hiſtorically; of a Sacrament Sacramentally and myſtically;

cally; and accordingly notes of univerſalitie according to the extent of the matter, or perſon ſpoken of.

As we oft finde out, & learn mens meaning by ſome of their companie, & of ſuch as are about them; which we could not learn of themſelvs; ſo may we gather the meaning of a *Scripture* (otherwiſe hard to be underſtood) by marking the things which accompanie it, and which are *above and below*, as the Iews uſe to ſpeak, and Chriſtians with them. *Tertullian.*

Like as the Lamps in the Golden Candleſtick did one help anothers light; ſo doth one place of *Holy Scripture* anothers. And though a thing found in one place (if in one indeed) be as true, & binde as ſtrongly, as if it were a thouſand times *written*; yet ſo to inſiſt upon any one place, in a difference, as to neglect others, is the high-way to error, and to *looſe the right ſenſe, by breaking the Scriptures golden chain,* whoſe links are all faſtened together. And as one place muſt be expounded by another; ſo muſt the more brief and obſcure by the more plain, and larg: and not the contrarie, & croſſe way: for that were not to lighten the darkneſſe of a Text, but to darken its light: according to that of the Father: *The fewer muſt be underſtood according to the more; and one ſaying muſt rather be taken according to all, then againſt all.* *Chryſoſtom* *Tertullian.*

Touching precepts affirmative, and negative, Firſt, They are uſually either kept, or broken together. He who doth not what he ſhould do, commonly doth what he ſhould not do; If *a man be drawn away* from God, he is eaſily *enſnared by his own luſt*: On the contrarie, he that doth his dutie faithfully, hath as it were, a *Superſedeas* from the Lord, againſt the temptations of ſin, and Satan. The way *not to fulfill the luſts of the fleſh is to walk in the Spirit*. Secondly, The receaved rule, that *affirmative* Iames 1. Gal. 5.

precepts binde alwayes, but not to alwayes, as negatives do, is true, being rightly understood. We are to take no time for doing evill, and but some time for the *doing* of the best
Gal. 6. *good*, to wit, as we have *opportunitie*, and abilitie. Thirdly, In the prohibition of an evill we must ever understand the command of the opposite vertue; and so on the contrarie. He that saith expresly *Thou shalt not kill*, means also, as well, *Thou shalt preserv thy neighbours life*. Lastly, There is both more vertue, & more vice practised in affirmatives, then in negatives. It is more good to do good, then not to do evill: and more evill to do evill, then not to do good; though both *the tree that brings forth* evill fruit, and *that brings forth no fruit, shall be cut down, and cast into the fire.*

The oppositions intended in *Scriptures* are diligently to be observed: upon mistaking whereof errour followeth; upon neglect, maimed obedience. For example: The Apo-
1 Cor. 8. stle in teaching that there is but *one God the Father, and one Lord Iesus Christ*, doth not oppose the Father to the Son; nor the Son to the Father (for either is God, either Lord): but both to all whether Creatures, or Idols. So where
Math. 25. Christ bids his Apostles *baptize them that beleev*, he doth
Mark. 14. not exclude their infants; but such as *beleev not* the Gospel being preached unto them. Likewise, where *Paul* saith of
2 Cor. 2. the incestuous man, that he was *rebuked of many*; he opposeth not many to all (as some conceav) but to one, *viz.* himself.

Lastly, He that will expound the *Scriptures*, ought in honour of the graces of God bestowed upon other men, and in conscience of his own infirmitie, with the holy use of other means, to joyn the reading and searching of the commentaries & expositions of such speciall Instruments, as God in mercie hath raised up for the opening of them,

and

and edifying of the Church thereby: remembring alwaies, that *the Word of God neither came from him, nor to him alone.* 1 Cor. 14
He that depends too much upon other mens judgment, makes as if *the Word of God* came not to himſelf at all: He that neglects it, as if it came to him onely. Of which two evils the latter is ſo much the worſe, as arrogancie in a mans ſelf is more odious both to God, and men, then either ſlackneſſe in examining, or dulneſſe in diſcerning, or exceſſive fear of departing from the opinion (ſpecially receaved) of others.

It is ſtrange, and lamentable, that in the great profeſſion of the *Scriptures* made in our dayes, ſo many ſhould be ignorant of the difference between the *Law*, and the *Goſpel*; of which two heads the *Scriptures* conſiſt: making the *Goſpel* nothing els, but a more favourable, and eaſie *Law*: and thereby tranſforming grace into nature; a promiſe to be receaved, into a commandment to be fulfilled: and the offering of new life (even *the life of Chriſt*) into the exacting Gal. 2.
of old, and due debt onely. God as an abſolute Lord, gives his holy *Law*, ſaying, *Do this and live*: and therein properly exacts obedience, as a naturall debt, of the reaſonable creature, thereunto enabled by creation: But as a gracious Father publiſheth *the Goſpel*, in it offering help to the miſerable, and helpleſſe creature, and working withall (according to the election of grace) power, & will to receav the help, and hand offered. This if many conſidered, as they ought, they would not, as they do, plead the power of mans free-will in Spirituall things, againſt the free grace of God; nor exclude, as ſome of them do, the infants of beleevers from the covenant, and baptiſm of the Church: as though God could not ſhew grace, becauſe they cannot ſhew free-will to receav it.

The utmoſt ordinarie means of revelation of Gods will for

for mans salvation, and happines, is *the Gospell.* When the *Law* written in mans heart by creation was almost worn out, God gave it written in tables of stone.

Rom. 8. But *life, and freedom from sin, and death*, being *impossible to the Law in that it was weak, through the flesh*, and all men by it (whether considered as written in tables of

Rom. 3. stone, or of the heart, by creation) *comming short of the glory of God*; it hath pleased the same God by *the Gospell* of his son Christ to provide a gracious remedy; that the sick to death, by the justice of the *Law* might be cured; yea the dead revived, by the grace of the *Gospell*, and mercy of God therein. And other remedy besides, and beyond this, for the obteyning of salvation, God hath not revealed. He that fulfils not the righteousnesse of the *Law*, violates Gods justice: but remaining obstinate against the grace of the *Gospel* also, he despises, with Gods justice, his mercy; and his authority in both. And what remains for such, but a fearful

Rom. 1. expectation of the work of his terrible power; of *the revelation of his wrath from Heaven against all* (specially such) *ungodlinesse of men? For if the word* (of the Law) *spoken by Angels was steadfast, and everie transgression, and*

Hebr. 2. *disobedience receaved a just recompence of reward: How shall we escape, if we neglect so great salvation* (of the Gospel) *which at first began to be preached by the Lord, and was confirmed to us by them that heard him.*

CAP.

CAP. IX.

Of Authoritie, and Reaſon.

Authoritie leads us to the *Authour* of a thing, and bids us reſt in his word, whether for credence to his relation, or obedience to his commandment. *Reaſon* wils us to look to the thing it ſelf, and to the arguments for, or againſt it, taken either from common ſenſe; or naturall principles, and concluſions; or other undoubted grounds of truth, or goodneſſe of matter. The ground in *Authoritie* is, in a ſort perſonall: in *Reaſon*, reall. It is a kind of impeachment of *Authoritie*, to examine the *Reaſons* of things: ſo is it a prejudice to *Reaſons* work to call *Authoritie* to counſell; ſave onely when God ſpeaks; for then the *Authoritie* juſtifies the *Reaſon*; and *Reaſon* bids, receav the *Authoritie*, and *do all things* commanded *without reaſonings*. Philip. 2.

The *Authoritie* and credit of him that relates a matter, whether man, or Angel, yea or God himſelf, makes it not the truer in it ſelf, but the more readily to be beleeved by them that hear it. The teſtimonie of God in his Word, that *in the beginning he made the World of nothing*; and will *judg men and Angels at that day by Ieſus Chriſt*, is onely therefore true in it ſelf, becauſe God indeed hath done the one, and will do the other; but is therefore by us to be beleeved as true, becauſe he ſo teſtifies in his Word.

Divine *Authoritie* is to ſway with us aboue all *Reaſon*: yea *Reaſon* teacheth, that God is both to be beleeved, and

obeyed in the things, for which man can ſee no *Reaſon*. And hence it is that the Lord hath ſo ſeverely puniſhed mens tranſgreſſing his Laws of Ceremonies, and Divine Inſtitutions, called by the Schoolmen *voluntarie precepts*; for that in commanding of them Gods abſolute *Authoritie* moſt clearly appears, and mans pure obedience in obſerving them. Humain *Authoritie* hath more or leſſe weight, according to the worth of the perſon, or other circumſtances: But as the moneys of all men high, and low; good, and bad; are alike; ſo
1 Sam. 6. are the *Reaſons*. The meaneſt mans *Reaſon* (ſpecially in
2 Sam. 6. matter of Faith, and obedience to God) is to be pre-
2 Chr. 26 ferred before all *Authoritie* of all men. I ſay, ſpecially of Faith; yet not excluding other ſubjects. For though I will and ought to do ſome things, ſimply becauſe I am commanded; yet I will not therefore ſimply beleev that any thing is good in it ſelf. And albeit I am bound to obey humain *Authoritie* in ſundry things for the commanding of which I know no *Reaſon*, yea know there is no *Reaſon*: yet know I *Reaſon* for mine obedience, even the honour of *Authoritie*, and preſervation of peace. The thing commanded may be unjuſt, and evill in him that commands, and yet good in me obeying his *Authoritie* in it. For example. A matter of outward wrong to me commanded by the Magiſtrate; in the doing whereof I ſuſtain dammage, but ſin not.

God who *made two great lights* for the bodily ey, hath alſo made two lights for the ey of the mind: The one the Scriptures, for her ſupernaturall light; and the other *Reaſon*, for her naturall light. And indeed onely thoſe two are a mans own: and ſo is not the *Authoritie* of other men. The Scriptures are as well mine, as any other

other mans; and ſo is *Reaſon* as far as I can attain to it: But the *Authoritie* of others is not mine, but theirs: which when I uſe, I borrow, and lay to pawn unto them, whom I cannot ſatiſfie, or ſecure by the other means, which are mine own. Who would, borrow of others that hath enough of his own to ſatiſfie as well.

God, who, though he be abſolute Lord, ſo oft annexeth *Reaſons* to his *Precepts*, teacheth even the moſt powerfull and mightie upon the Earth, in their governments, to prefer *Reaſon* afore *Authoritie*. And the man that would not rather rule men by *Reaſon* (yea beaſts, if they were capable thereof) then by violent *Authoritie*, is himſelf inhumain, and beaſt-like.

The *Authoritie* of Gods Word, and teſtimonie is alwaies the ſame, as being grounded upon his unchangeable veritie: But the credit of mens judgments is leſſe, or more according to varietie of circumſtances. Men deſerv moſt credit in the facultie wherein they haue been moſt exerciſed: for *none can judg ſo well of the craft, as the craftſ-man.* *Anacharſis*

So more likely it is, that a man wiſe, learned, and ſtudious in the Scriptures, ſpecially, if withall, he be ſuch a one, as unto whom God hath promiſed, in ordinarie courſe, as unto one that *fears him*, to *reveal his ſecrets*, ſhould finde the truth, then one ſleightie, illiterate, and of more ſhallow meditations. In former ages the Divell hath ſo far prevailed, as that men in ſuperſtitious reverence, haue, as it were, pinned their Faith and Religion upon the ſleeves of the Churches *Authoritie*, and Clergies learning: putting out, or winking with their own eyes, that their guides might lead them: and this blinde-fold devotion is yet affected by too many. But withall, there want not, ſpecially in places of libertie, whoſe minds Satan hath ſo far poſſeſſed with the contrarie deluſion, as

they think it halfe Poperie ſo much as to ſeek counſell, and direction at men of Learning, and knowledg; leſt, for ſooth, they ſhould be deceaved by them. This ſuſpition hath been, and is, too much occaſioned, by the abuſe of Learning to covetouſneſſe, and ambition in the Learned: but is taken and held up by the other; partly, by unbelief, whilſt they more fear the Divels ſubtletie in deceaving them by Learned men (ſpecially being in any meaſure conſcionable) then they truſt to the bleſſing of God upon his own gifts in them for their information; partly, from conceiptedneſſe in themſelvs, as if they were indeed verie Popes, and exempted from danger of erring; and partly, through partiall affection to their preconceaved opinions: of which they are as loath to hear any ill, as fond Parents are to hear ill of their Children, though there be never ſo much cauſe; leſt thereby they ſhould be brought out of love with them. But as we are more to deſire, and endeavour, that we our ſelvs may walk in the wayes of God, then others: ſo ſhould we rather deſire, and more endeavour, as we have occaſion, to converſe with men of knowledg, and ſuch, as may inform us; then with them that know leſſe then our ſelvs, and do depend upon us for information. And, to conclude; as *Learning makes the good better, and the bad worſe: ſo is it more likely, that a man ſhould be bettered by it, then not; and that knowing what concerns him, he will be the more aſhamed of the contrarie.* *Cominus.*

It is alſo more probable, that many, ſpecially wiſe, and godly, ſhould finde the truth, then one; as *many eyes ſee more then one:* whereupon it was, that the verie Apoſtles

Apoſtles in ſome caſes of practiſe ſought or took the ad- Acts 21.
viſe of others; which help our dulneſſe makes much more neceſſarie for us.

Into this account we muſt alſo bring the advantage of Ages, and times in which men live: and ſo more credit in matters controverted between *Rome* and Vs, is to be given to the Churches, and Fathers of that firſt Age after Chriſt, then of the latter, when the Myſterie of Iniquitie (riſing by degrees) had gotten too great both height, and breadth.

Beſides, the occaſions offered have their weight in theſe Ballances. *Auſtin* is obſerved, by occaſion of the errour of *Pelagius*, to have examined more diligently, and more exactly diſcerned, and in preſſer terms to have propounded the truth, in the points of Predeſtination, and Free-will; then others his Ancients. Many are ignorant, yea miſtake, ſpecially in ſmaller matters; not properly becauſe they want either skill, or will to finde out the truth in them, but occaſion onely preſſing them to examine things receaved by tradition, or done of cuſtom without ground of reaſon.

With theſe alſo we muſt ioin the conſideration of ſuch advantages, as the latter times have of the former, whoſe helpfull labours they enjoy: by which thoſe which follow them (though in themſelvs meaner then they) are enabled to diſcern of many things better then the other that went before them; as a dwarf ſet upon the ſhoulders of a giant can ſee further then he.

Laſtly, It is more likely, that of two, in any meaſure alike otherwiſe, he who ſuffers affliction for conſcience of God, ſhould have the truth; then he that gets worldly benefit by his courſe in Religion; ſpecially if he have not in a great meaſure learned to denie himſelf, and this world: it being *their guize to diſſemble herein, who love lucre, and riches*: as too many do. *Lactantius*.

The credit commending a teſtimonie to others cannot be greater then is the *Authoritie* in it ſelf of him that gives it; nor his *Authoritie* greater then his perſon. The perſon then being but a man, the *Authoritie* can be but humain; and ſo the faith but humain, which it can challeng.

Whitakers *The cuſtom of the Church is but the cuſtom of men: the ſentence of the Fathers but the opinion of men: the determination of Councels but the* judgments *of men,* what men ſoever. And ſo, if all the men in the World (not immediately directed, as were extraordinarie Prophets, and Apoſtles, *in whom the Spirit* ſpake, and *teſtified* by them) ſhould conſent in one; as they, notwithſtanding their multitude, were but men, though many; ſo were their teſtimonie but humain, though of many men; neither could it challeng other then humain aſſent unto it: and not that neither abſolutely, either in matters of diſcourſe of reaſon, wherein it is poſſible that men ſhould deceav themſelvs; or of relation from others, by whom they may be deceaved. We are therefore to beware, that we neither wrong our ſelvs by credulitie; nor others by unjuſt ſuſpition.

P. Martyr *To receav without examination mens ſayings, is to make of men, God: to reject them lightly, is to make of men Divels;* or fools, at the beſt. The latter hath pride, and uncharitableneſſe for the ground: the former either argues men to be ſimple, which cannot; or idle, which will not; or preſumptuous, which think they need not; or ſuperſtitious, which dare not judg; or (which is worſt of all the reſt) deſirous in a kinde of humble hypocriſie to ſhelter an evill conſcience before God under the ſhadow of great mens *Authoritie*.

To preſſe immoderately mens *Authoritie* in Divine things, is to wrong Gods: which alone is authentick; and whoſe will, and it alone, and all it (ſo far as is fit for

us

us to know it) we know more certainly to be contained, and preſerved, without corruption, in the Scriptures; then any Fathers opinion, in the Books, which go under his name. This alſo wrongs mens Faith, and reaſon, captivating them by prejudice; and rather offering a hand to lead the blinde; then a light for the help of him that hath eyes to ſee with. I have known ſome, who, if they light upon a peremptorie Authour, and bold aſſerter of things, were readie to be ſtill of the ſame opinion with the Book which they laſt read: their weaker judgment being overborn rather by the ſtrength of other mens aſſeverations, then reaſons. Laſtly, this ingenders endleſſe contentions: as is to be ſeen in ſome Learned mens writings; in which there is more adoe about the meaning of ſuch, or ſuch a place in a Father, then were enough to determine the whole controverſie by the Scriptures, and good *Reaſon*.

Theſe things notwithſtanding, there is both a lawfull, and convenient uſe of humain *teſtimonie* even in Divine things; as firſt, for the convincing of ſuch thereby, as regard it too much, and Gods Word too little. Thus *Paul* amongſt Heathens, even in his verie Sermons, alledged Heatheniſh *Poets*, and *Phyloſophers*; and we in our writings rightly alledg *Fathers*, and *Councels* againſt Papiſts, and others, who more regard the ſaying of an ancient Father, or Canon of a Councell, then the written Word of the *Ancient of Dayes*. They are twice overcome, who are beaten with their own weapons, in which they truſt. Secondly, It induceth a morall probabilitie, though no abſolute neceſſitie of truth: and though we ſee not the truth by other mens eyes, but by our own; yet may we be ſomething held up in the arms of their *teſtimonie* to ſee it the better, and ſo be helped, as *Zacheus* was, by the Tree, into which he clymbed, to ſee Chriſt. So the Apoſtles in penning

penning some parts of Holy Scripture, upon occasion of differences in the Churches, and opposition to their Apostolicall *Authoritie*, took in, for the better passage with men of Gods undoubted truth, the concurring testimonie even of ordinarie Christians: though both the *Decrees*, & *Epistles* were penned by infallible, and immediate direction of the *Holy Ghost*, as well, and as much, as any other parts of Canonicall Scriptures. Thirdly, Citation of humain *Authoritie* helps to wipe away the aspersion of Schism, & singularitie, when we can shew that our assertions, and practises have agreement with such as are in account in the Churches. Lastly, It commends both a mans modesty, & diligence, when he enquires after, and withall, his cause, in the eyes of men, when he appears to know the judgments of others in the things he handles: as it is, on the other side, an imputation to him that knows them not; and that even where it is otherwise, no benefit, to know them.

Act. 15. 23. 29. Gal. 1. 2.

The *Authoritie* of him that prescribeth, or commandeth (within his limits) is the same, whether the matter be great, or small. God is God, in the smallest things, which he requires; and man but man, in his deepest charges. The Prophets, and Apostles in their writings are extraordinarie; and Pastors and Teachers, ordinarie Ministers; and neither are either more, or lesse in any part of their Ministerie, for the instruction of the Churches. So likewise all true *Reasons* are of the same force in themselvs, to confirm that for which they are brought: neither is any one stronger then other, but onely more evident. The best but proves of itself the things to be so; and the meanest (if sound) doth as much.

CAP.

CAP. X.

Of Faith { *Hope, and Love.* / *Reason, and Sense.*

Faith in generall is a firm assent upon knowledg to an affirmation, for the credit, or authoritie of him that affirmeth a thing; whether God, or Angel, or man. To some things we assent by *Sense*, and naturall light: to some, for certain proof of *Reason:* but the assent of *Faith* rests upon the fidelitie of the speaker, and not upon the *Sense*, or *Reason* of the thing, how agreeable to either soever it be. Yet so as the more *reasonable* the thing related is, the more readily we *believ* it to be true. The thing beleeved *Faith* apprehends primarily, as a matter of truth, and therein hath its seat in the understanding. Divine *Faith* assents to the revealed will of God, for the authoritie, and truth of God, which cannot deceav. That *Faith*, or act of *Faith* by which we are justified is a due assent to, and application of the promises of the Gospel, as made, and appertaining to us in particular: the generall promise upon condition of application duly, and rightly made, being as much for certaintie, as either extraordinarie revelation, or particular nomination of person. This application of Gods promises in Christ hath evermore affiance necessarily, and immediately ioyned with it. For being by the Spirit of God, and Word of the Gospel, perswaded of Gods love in Christ; we cannot but trust unto him, rest, and repose our selvs upon

Versus.

him, and expect accordingly from him, all good. But as we must lay hold of the stay or prop before we can rest upon it; So must *Faith* go before affiance in order of causes: and we lay hold of Gods love before we can repose our selvs upon it.

Scaliger. Hebr. 11. *Hope is the expectation of the good things promised*, having *Faith* for its *foundation*. These two, *Faith* and *Hope* have many the same objects; yet neither all; nor any in the same respect. We *beleev* things past, present, and to come: but *hope* for things to come onely. We *beleev* both promises, and threatnings; both rewards, and punishments, in the order set by God: but *hope* onely for things desireable. And for the verie same things in themselvs *beleeved*, and *hoped* for; as for example, *the resurrection of the body, and life everlasting*; we *beleev* them as present in Gods promises, which *Faith* applyes unto us; but *hope* for them as absent, and to come in performance, unto which *Hope* carieth us.

Rom. 5. *Faith* begets *Hope*; for by *beleeving* the forgivenesse of our sins, and Gods promises, for the present; we are encouraged to expect, and *hope* for all future good. And *Hope* again, as a good Childe, helps to reliev its Father *Faith*, in time of need: whereupon the Apostle

1 Cor. 15 saith of the *Faithfull*, that *if they had hope onely in this life, they were of all men the most miserable*. For what availeth it a man in miserie to *beleev* eternall life, if he had not *hope* in time to obtain it, and therewith freedom, and redemption from distresse? But we have therefore comfort in *beleeving*, because we have *hope* of enjoying in due time.

Scaliger. *Love* is *the affection of union* in regard of the *loving*; and of well-wishing, in regard of the Creature *loved*. And Divine *love* is the affection of union with God, in his

his grace, and glorie (in which mans happineſſe conſiſts); and with the Creature, according unto God. *Faith* is the root; and *Love* the ſap ſpreading forth it ſelf, for the fruits of good works, throughout all the branches of our lives: *Faith the beginning, and love the end of our converſation. By faith we live the life of the Son of God,* and receav all good from him: by *Love* we are moved, and perſwaded, to uſe what we have to the good of men, and prayſe of God. And whereas *Faith makes a man ſome great thing, richer then the richeſt, and Lord of the whole World: Love makes him a Servant unto all men,* in humbling, and applying himſelf unto them, in *all* lawfull *things*, for their *good*. Now albeit *Love* have theſe two prerogatives; Firſt, that it perſwades moſt effectually, and immediately, to the uſe, and imployment of all the good things which we have receaved from God, to the benefit of others; and ſecondly, that, whereas *Faith*, and *Hope* are determined formally in this life; and ended in ſight, in the life to come; *Love abideth* there alſo; and that, in theſe two reſpects the Apoſtle aſcribes an excellencie, and *chiefneſſe* to *Love* above the other: Yet herein *Faith* hath his ſingular preheminence, that whereas by *Love* we, and what we are, become Gods; and mens, for God: by *Faith*, not onely all other things, but even God himſelf becomes ours for *all-ſufficient* good unto us: as he ſaith, *I am thy God all ſufficient.* By it, the will, and Word of God is ours for our inſtruction, and direction; his righteouſneſſe ours, for our juſtification; his Spirit for our ſanctification; his power for our protection; and his glory for our happineſſe, in the fruition thereof.

Ignatius. Gal. 2. *Cyril.* *Luther.* 1 Cor. 9. 1 Cor. 12. and 13. Gen. 17.

This *Faith* in Chriſt *is a gift ſupernaturall*, not onely *in regard of nature* corrupted, but even *created*: which *Perkins.*

therefore is not ſo properly repaired in men by grace, as are ſome other vertues; but, after a ſort, new built from the ground; as directing to that attribute in God primarily for its object, whereof *Adam* in innocencie had no need; which is, mercie through Chriſt, againſt the miſerie of ſin, and puniſhment. Vnto this *Faith* moſt precious promiſes are made; and moſt excellent things affirmed of it: And that not onely for the excellencie of the grace in it ſelf; which yet is great, and greatly honoureth God; in his truth, which it *beleeveth*; in his power, as able; and love as willing to beſtow all good things upon us: but ſpecially for an attractive, and applying facultie which it hath above other vertues, to make God ours, and all Creatures with him, according unto God, as is aforeſaid. To *beleev in Chriſt* is to *receav him*, and *the promiſes* touching him. And hereupon it is ſaid of that *cloud of witneſſes*, that *by faith they quenched the violence of fire, ſtopped the mouths of Lyons, put to flight the armies of aliens*, &c. The reaſon whereof ſeems to be, for that, as by juſtifying *Faith* they applyed the righteouſneſſe of God, to ſalvation; ſo by the *Faith* of myracles, they apprehended, and applyed the infinite power of God, to the producing of thoſe ſupernaturall effects.

Iohn 1. Hebr. 11. and 12.

The ſtrength of true Chriſtian *Faith* the Divel knows to his coſt; as that, by which he *the Prince*, with his whole Armie *the World*, hath been ſo often foyled, and overcome: For being by *Faith* perſwaded, that in doing, or ſuffering according to the will of God, we pleaſe him, and are under his protection, and bleſſing, we ſtedfaſtly perſevere in well-doing, and patiently endure all things for his names ſake: whereupon he, ſpecially in the day of their diſtreſſe, aſſaults the *Faith* of the godly, that that might *fail*; as knowing that if the root of *Faith* be ſhaken looſe, the fruit

Eph. 2. 1 Iohn 5. Luke 22.

fruit of good works will wither. *Faith* therefore muſt as a welcome paſſenger be well carried, and conveied through the Sea of temptations in the Veſſell of *a good conſcience*, 1 Tim. 1. that it ſuffers not *ſhipwrack* by the leaks of an evill; directed by the chart of Gods Word, and promiſes rightly underſtood, that it run not a wrong courſe; and having ever in a readineſſe *the ſure, and ſtedfaſt Anchour of Hope* againſt a ſtreſſe; and continually gathering into the outſpread ſails of a heart enlarged by prayer, and meditation, the ſweet, and proſperous guſts of Gods holy Spirit, to drive it to the deſired Haven.

This *Faith*, if it be not grounded upon Gods Word, is fancie: if it receav not the ſame Word in everie part, but where it liſts, it is ſawſineſſe: if it work not as well (yea more) in an afflicted ſtate, as in a proſperous, it is nothing but fleſhly preſumption: if it be not fruitfull in all good works, as we have opportunitie, and are able, it is *dead*; and will in the end, like the *Faith* of the Divels, affoard onely matter of *trembling*. Laſtly, it muſt be *firm, and not ambiguous*, or going by peradventures; els it is *not faith, but opinion*. Iames 2. Bernard.

Yet *are we not here to imagine an Idea of faith, free in this infirmitie of our fleſh, from doubting*. The tree may ſtand, and grow alſo, though ſhaken, and bended with the wind: ſo may *Faith* hold its both ſtanding, and life, notwithſtanding ſuch doubtings, as *the fleſh (ever luſting againſt the Spirit)* mingleth with it. Againſt which weakneſſe, and imperfection of our *Faith* we have this firm comfort, that we are not ſaved for, no nor by the perfection of the inſtrument, which *Faith* is; but of the object, Chriſt, which it apprehendeth: and ſo may with a true, though *paſſie hand of faith receav*, and keep both *Chriſt, and all his benefits*. This weakneſſe, and diſeaſe of *Faith* we muſt not commend, Chemnitius. Perkins.

commend, as Papists do; nor nourish like secure persons; but cure, with all diligence, by the holy, and diligent use of the Ministrations sanctified of God, and
Eph. 4. *given* by Christ, *for the perfiting of the Saints, and edifying of the body, till we attain in the unitie of faith, and acknowledgment of the Son of God, unto a perfit man, according to the measure of the stature of the fulnesse of Christ.* Also, we must nourish *Faith* by frequent meditations of Gods love, and promises in Christ, and of the gracious effects
Habak. 2. of them; and must, as the Prophet, and Apostle teach
Hebr. 10. us, *live by* it: both doing in *faith* and assurance of acceptance at Gods hands, what we do, not onely in the works of his worship, but in those also of our conversation with men; and putting our selvs in all our waies, under his protection, and that specially in the time of distresse, or danger: that as the bodily hand gets, and gathers strength by being diligently used in works competent; so may also the Spirituall hand do; which *Faith* is.

Now, as, for our successfull *wrestling against the Rulers of the darknesse of this World, and spirituall wickednesses in*
Eph. 6. *high places*, we must *put on*, amongst other parcels of *the Armour of God, the Shield of Faith*; so must we not forget *the Helmet of Salvation, Hope*; whose strength is great to bear off all blows of temptation, and that with chearfulnesse. For what burthens of afflictions, and temptations will not he cherfully undergo, that expects undoubtedly their speedie ending in endlesse happinesse?
Curtius. *Alexander the Great meaning to invade Asia, and giving away his riches aforehand, being asked, what he would reserv for himself, answered, Hope.* But what is the shadow to the substance? He *hoped* for the Kingdom of *Persia*, we of Heaven. And what if his *hope* stretched it self to the

the Monarchy of the whole World? It was but to this World, wherein also it was frustrated, and perished with him. But *the Anchour of our hope is cast within the vail*, and extendeth to the World to come; being also *firm, and stedfast*, and which cannot be disappointed; nor shall have other end then in being perfited in the end of all, the full fruition, and eternall possession of happinesse with God. *Were it not for hope*, the *heart would break*: but *we having this hope faint not, but hold fast the profession thereof without wavering*; yea even *glorie in afflictions under the hope of the glorie of God*. Hebr. 6. Hebr. 10. Rom. 5.

Lastly, Touching *Love*; as it is *the affection of union* so it makes, after a sort, the *loving*, and *loved* one: such being the force thereof, as that he that *loveth* suffereth a kind of conversion into that which he *loveth*, and *by frequent meditation of it, uniteth it with his understanding, and affection*. Thus, to *love* God is to become godly, and to have the mind, after a sort, deified, *being made partakers of the Divine nature* in its effects: to *love* the World is to become a worldling; and so of the rest. Thus, in the *Parable of the Tares, the Children of the Kingdom are called good Seed, and Wheat*, as growing, and becoming Wheat of the Wheat, or Seed sowen in them; as the Wheat ear groweth of the Wheat corn: As on the contrarie, ungodly men are said to *have eyes full of Adulterie*, and the like; and not onely to be sinfull, but *sin, unrighteousnesse, darkenesse*, and *beliall*; as being even metamorphized and transformed into the evils which they *love*, and delight in. Oh, how happie is that man, who by the sweet feeling of *the love of God shed abroad into his heart by the Holy Ghost, which is given him*, is thereby, as by the most strong coards of Heaven, drawn effectually, and with all the heart, to *love* God again, Scaliger. 1 Pet. 1. Mark. 13. 2 Pet. 2. 2 Cor. 6. Rom. 5.

who

who hath *loved* him first; and so becomes one with him, and rests upon him, for all good, and happinesse.

For this our *love* to God, there is required not onely
Zanchy the positive affection of the heart *aspiring unto union with God, upon knowledg* of him, as the chiefest good, both in himself, and to us in Christ; and *a contentation in him* so known, and obtained: but withall, that we exercise, prove, and approve that our *love* to him, in our *love* to such good persons, and things, as unto which he hath imparted some sparks of his goodnesse; especially to his good Children, and good Word, and Or-
1 Iohn 5. and 4. dinances. *He cannot love him that begetteth*, saith the Apostle, *who loveth not him* (and that *in deed and truth*) *who is begotten: in truth* of affection; and *in deed* of action, for his comfort: and this with greater bent of both, as the graces of God are more eminent in him. Neither
Ps 119. Iohn 14. *loves* he God, that *loves* not his Word, and that both in affection of heart, and effect of readie *obedience* to all his *Commandments*. We must take heed of a shadowish *love* of goodnesse, and pietie onely in the abstract: and must *love* it in the concrete, where both the person, and good in him, is visible; in whom Hypocrites, for the most part, hate, and persecute it. He but pretends to others, the love of goodnesse, or imagines it in
1 Iohn 4. himself, that *loves* not good men for it. Lastly, *He that loves not his brother whom he sees, how can he love God whom he sees not*. Not but that there is matter of *love* infinitely more then in any, or all men; but because for the *loving* of God, we want the advantage of sense, and motive of compassion, by which our *love* to our distressed brethren, is holpen.

Rom. 13. This *love is the fulfilling of the Law: the love of God* being

being *the greateſt Commandment*; *and the love of our neighbour like unto it.* It is alſo that to which the Goſpel in the end leads us: by which Goſpel, or *new Covenant, God writes his Lawes in the mind, and heart of his:* and ſo perfits the one in the other. And ſo naturall to Chriſtians is this *brotherly love*, as that the Apoſtle makes account he *needs not write* to the Churches, *to teach them* that which *God taught* them ſo many wayes. By this *we know our ſelvs to be rayſed from death to life*; *by it all* others *know us to be Chriſts Diſciples, if we love one another. See, ſaid the Heathens* (pointing at the *Chriſtians*) *how they love one another:* and *ſee*, ſaid the *Chriſtians* of them; *how they hate another.* Oh that Heathens could not now ſay of Chriſtians, as they ſometimes ſaid of them.

Hebr. 8.
1 Theſſ. 4.
1 Iohn 3.
Iohn 13.
Tertullian.

If we were perfit in this *Love* we needed no other Law to rule us, either in the duties towards God, or our neighbours, no more then do the Angels in Heaven, and Souls of the Faithfull men departed: who by the Law of *Love* alone, do live both moſt perfit, and moſt happie lives. And indeed to *love* as we ought, is a verie happie thing, wherein we reſemble God, and the Angels: as by the contrarie, we complice with the Divel, and wicked men; who *live in mallice, and envie, hatefull, & hating one another.* And howſoever naturally we deſire rather to be *beloved*, then to *love*; yet is it incomparably a more both excellent, and *bleſſed* thing to *love*, then to be *beloved*; as it is *to give, rather then to receave.*

Titus 3.
Acts 20

Beſides, *Love is the Loadſtone of Love:* And the moſt readie, and compendious way to be *beloved* of others is to *love* them firſt. They taking knowledg thereof, will be effectually drawn to anſwerable *good will*, if they be not harder then Iron, and ſuch as have caſt off the chains, and bonds of common humanitie: for even *Publicans, and*

Math. 5.

ſinners love thoſe that love them. Yea, admit thy *love* of them never come to their knowledg; yet will God by the inviſible hand of his providence, bend their hearts, by mutuall affection unto thee, at leaſt, ſo far as is good for thee: and wherein they are inflexible, and defective, he will make ſupply out of the aboundance of his *love*, and goodneſſe;
Luke 6. that ſo it may be verified which is written; *With the ſame meaſure that ye meet with all, it ſhall be meaſured to you again.* To conclude this point: Let the grace of God herein ſpecially triumph over our corruption: that whereas by nature, we would be *loved* of them, whom we hate; by
Math. 5. grace, we may *love them, Which hate us.* And this is a great work of grace in deed; and yet moſt neceſſarie for all Chriſts Diſciples. We muſt not be like the Phariſees who in ſtead of enlarging their own affections, ſtreightned the Law of *loving their neighbours*, unto ſuch, as *loved* them, or dwelt within a certain compaſſe of them: but we muſt account all our *neighbours* that need pittie or help from us: and our Chriſtian neighbours, and brethren alſo, if *the Lord have receaved them*, though they be neither minded in all things as we are; nor towards us, as we are towards them.

Luke 10. Laſtly, as *Faith* is to rule *Love*, that it prove not luſt; and *Hope*, that it prove not preſumption: ſo alſo muſt it *Reaſon*, and *Senſe* in all their operations: which it no way aboliſheth, but orders, and ſanctifies. And as in Nature, the denomination is from the predominant qualitie; ſo is it in our courſe of life. To live by *Reaſon* is to live the life of a man; To live by *Senſe* is to live the life of a beaſt.
Gal. 2. But to *live by Faith is to live the life of the Son of God*, and to
1 Pet. 1. be (in its effects) *partaker of the Divine nature*; and that not onely in the reaſonable, but in the ſenſitive faculties alſo. For theſe three, *Faith*, *Reaſon*, and *Senſe*, being all Gods

Gods works in a man, cannot be contrarie, in their right uſe, one to another: neither can any thing be true in one, which is falſe in another: neither doth, or can any one of them deſtroy another; but uſe, order, and perfit it: *Reaſon, Senſe*; and *Faith*, both *Senſe*, and *Reaſon*. For *Faith comes by hearing*, at the firſt, and is nouriſhed, and encreaſed both by hearing, and ſeeing, and by the benefit of all other *Senſes* afterwards. Neither can it poſſibly either be begot, or nouriſhed, or encreaſed, but by the diſcourſe of *Reaſon* ordered, and ſanctified by the Spirit of God. Which Spirits work is ſo effectuall, as it makes even the meaneſt powers of nature created in a man to ſerv effectually for the furthering of the higheſt works of ſupernaturall grace. Sweet is the harmonie of all the powers, and parts both of the Soul and bodie of a ſanctified perſon. Rom. 10.

Reaſon is that wherein man goes before all other earthly creatures; *and comes after God* onely, and the Angels in Heaven. For whereas God and Nature hath furniſhed other Creatures, ſome with horns, ſome with hoovs, others with other Inſtruments, and weapons both defenſive, and offenſive: *man is left naked*, and deſtitute of all thoſe, *but may comfort himſelf in that one endowment of Reaſon, and providence, whereby he is enabled to govern them all.* Now, who would not ſtrive to excell other men in that, wherein men excell all other Creatures? How much more, in that, to which few men attain: true *faith*, and the life thereof. *Seneca.* *Plutarch*

CAP. XI.

Of Atheism and Idolatry.

SOme are *Atheists* in opinion; others in affection; but many more in conversation of life. There are but few of the first coat, and which can so wholy blot out the remainders of Gods Image written by Creation in their hearts, as to leav them altogether emptie, and devoyd of the knowledg, conscience, and reverence of a Divine Majestie; and which come to conclude roundly in their hearts, that *there is no God.* Yet, some, without doubt, in time, and by degrees, proceed from *Atheism* in conversation, to *Atheism* in affection; and from *Atheism* in affection, to *Atheism* in opinion, and judgment. Men civilly honest, seldom, or never become *Atheists* in perswasion; but lewd, and flagitious persons do; who being pursued by the furie of an accusing conscience for hainous evils, wish (and no marvail) that there were no Iudg in Heaven to condemn them: and so come at last to be perswaded in themselvs of that, which they gladly would have true; and are justly left of God to such horrible deluſion: that so sinning without fear, they may perish without remedie. And this is the reason, why there are more *Atheists* in opinion, in our dayes, then of old; even
Marnius becauſe so many are more bent upon mischief: and *liveing wickedly in this world, bear themselvs in hand* (and so get to beleev) *that there is no justice in the world to come.* Another reason is the proportion of wit to which our Age is come, above the former. In regard hereof it is, that *Atheism* (though dissembled, and concealed by the same ungracious

ungracious wit, which begets it) is a thouſand times more to be feared in the Land, then *Papiſm*. Men have too much wit to become *Papiſts*, in any generallitie: and juſt enough to fit them for *Atheiſts*, if Gods powerfull hand reſtrain them not. The verie *ſimple* dare not become *Atheiſts*; but are more in danger to prove ſuperſtitious, and to *beleev everie thing*: the verie underſtanding hardly can: but have by ſound reaſon, and ſad thoughts (will they, nill they) ſome acknowledgment of a Divine Majeſtie forced upon them: But perſons of froathy wit, and vicious life, are fitly tempered for the impreſſion of *Atheiſm* for the Divel. Prov. 14

Atheiſm is incomparably worſe, and more odious, then *Idolatry*: as it is more intollerable in a State, or Kingdom, to enterprize the overthrow of all Kingly Power, and Soveraigntie, then to detract how much ſoever, from the lawfull Kings, or Magiſtrates due honour, and to give it to a Stranger. Beſides, whereas *Idolaters*, and ſuperſtitious perſons, having in them ſome reverence of a Divine Power, are thereby both reſtrained from many miſchiefs, and provoked to many good actions: the *Atheiſt* wanting both this Divine reſtraint, and motive; both runs riot in wickedneſſe, and villanie; and is barren of all good things: neither doing good, nor forbearing evill, further then for meer fear, or ſhame of men.

Atheiſts uſe to be verie *confident* in their aſſertions, as the Orator obſervs in *Vellejus*: partly leſt they ſhould ſeem unto others to doubt, or fear, that there is a God, who will puniſh their impieties: and partly to *encourage themſelvs in their wickedneſſe*; as fearing leſt they ſhould be drawn into ſome conſcience, and aw of Gods Majeſtie. It is oft true in this caſe amongſt others, that *the moſt cowards are the greateſt boaſters*. *Cicero.* Pſ. 64.

Rom. 1. Acts 17 Exod. 32. 2 Chr. 33. *Idolatry* either makes that to be God, which is not; or God to be that, which he is not. It is exercised either in intending Divine worship (so known to be) to that which is not God: or in intending a devised worship to the true God; wherein men make a will of God, which is not, and so a God willing, which is not: or els in an act of worship in it self, though neither professed nor judged such by him that performs it. Such mens actions reprove both their intention in heart, and profession in word: and can not be excused by either from Idolatrous.

This sin in Gods people is usually compared by the Holy Ghost to the *whoredom* of a Wife; and Gods anger at it to the Husbands *jealousie*, in that case. And as Adulterie most directly impeacheth the mariage bond (and so procures the Bill of Divorce): so doth *Idolatry* the Churches Covenant with the Lord, and provokes to sequestration from him. Yet herein two rules must be held. The former, that not onely speciall *Idolatry*, but even all, or any other wickednesse with profane obstinacie adjoyned, separates from God. Secondly, that all sin whatsoever is founded upon a kind of *Idolatry*. In sins of omission, we acknowledg not God, for our God, as we ought, in doing what he commands: In sins of commission we make some other thing our God; as Coloss. 3. Philip. 3. our riches, if we trust to them, as to God; or our *belly* if for it we do what God forbids the doing of.

CAP.

CAP. XII.

Of Hereſie, and Schiſm,

IT is an ancient, and receaved ſaying, that *Hereſie ariſeth from want of Faith, and Schiſm from want of Love*: which alſo hath its truth, being rightly underſtood. Yet if we mark, we ſhall find the Scriptures to ſpeak ſomething otherwiſe of both the one, and other, then men commonly underſtand. We uſually call *obſtinate Errour in the foundation Hereſie*: but the Scriptures many times ſeem rather to place it in the peruerſneſſe of the will, and affections, whether the matter be great, or ſmall; then in the errour of the judgment: the word alſo αἵρεσις ſignifying any election, or choiſe of will which a man makes; or Sect which he followeth, whether good, or bad; whether in matters of greater, or ſmaller moment. Beſides, men are often accounted *Heretiques*, with greater ſin, through want of charitie, in the Iudges; then in the judged, through defect of Faith. Of old, ſome have been branded for *Heretiques*, for holding *Antipodes*; others for holding *the originall of the Soul by traduction*; others for thinking that *Marie the Mother of Chriſt had other Children by her Husband Ioſeph*: the firſt being a certain truth; and the ſecond a Philoſophicall doubt; and the third, though an errour, yet neither againſt foundation, nor poſt of the Scriptures building. As there are certain *Elements and foundations of the Oracles of God*, and *of Chriſtian Faith*, which muſt firſt be *layed*, and upon which other truths are to be built: ſo muſt not the foundation be confounded, with

1 Cor. 11. Gal. 5. Titus 3.

Hebr. 6.

with the wals, or roof; nor errours lightly be made fundamentall, or unavoidably damnable. Yea who can say with how little, and unperfit Faith in Christ both for degree, and parts, God both can, and doth save the sincere in heart? Whose Salvation depends not upon the perfection of the Instrument, Faith; but of the Object, Christ. As, on the contrarie, there are some vulgar, and common *errours* (though lesse severely censured) which are apparently damnable; as by name, for a man to beleev, and expect mercie from God, and salvation by Christ, though going on in affected ignorance of, or prophane disobedience to Gods Commandments.

And for *Schism*; The Scriptures note it as sometimes made from the Church; but most commonly in it. From
1 King. 12 it by the *ten Trybes* sequestring themselvs from *Iudah*, and *Ierusalem*, the onely place where the Lord had promised to dwell by his solemn Church-presence: and after Christ, by
Hebr. 10. certain of the *Hebrews forsaking the assemblies* of the Christians. The former was from the onely true instituted and ministeriall Church in the World; which was then one individuall, and not many, as now; and that by Idolatry. The latter, from all Christian Churches, and persons by totall defection from Christ himself. The other *Schisms* mentioned were made in the Church, either through the
1 Cor. 3. and 12. *carnall* lusts (bearing two great sway) of *envie, strife*, and uncharitablenesse; whilst the *stronger despised the weaker*, and the *weaker judged the stronger*; or by Heresie, and
Iude 19 2 Pet. 2. 1 Iohn 2. prophaneness of manners: of which the Apostles *Peter, Iude*, and *Iohn* speak.

That which is commonly called *Schism*, ariseth (if it be affected) from the conceipt of Faith, and want of Love: but may fall out, upon simple errour of judgment, or scrupulositie of conscience: By occasion whereof a person may

may ſequeſter himſelf, eyther in (or from) ſome particular Church in ſome inferior courſes of religion, from them, towards whom he yet bears much more true, and hearty Chriſtian affection, then the moſt of them do, who unite with them therein.

And if onely an uncharitable heart make an uncharitable perſon before God, and a proud heart a proud perſon, then he, who upon due examination, and certain knowledg of his heart, findes, and feels the ſame truly diſpoſed to union with all Chriſtians, ſo far as poſſibly he can ſee it lawfull; though through errour, or frailtie, he may ſtep aſide into ſome by-path, that way: yet hath that perſon a Superſedeas from the Lord in his boſom, ſecuring him from being attached for a *ſchiſmaticall* perſon, and ſo found in the Court of Heaven; what blame ſoever he may bear from men upon Earth, or correction from God, for his failing, upon infirmitie, therein.

No man can endure to be *withdrawn from*, nor eaſily diſſented from, by another, in his way of Religion; in which, above all other things, he makes account, that he himſelf draws neareſt unto God. Therefore to do this cauſleſly (for *not the ſeperation but the cauſe makes the ſchiſmatick*) though out of errour, or ſcrupuloſitie, is evill; more, to do it out of wantonneſſe of mind, or luſt to contend, or affectation of ſingularitie; moſt of all, to do it out of proud contempt, or cruell revenge againſt others. *Tertullian.*

CAP. XIII.

Of Truth, and Falshood.

Scaliger. *Truth* is either naturall, or morall. Naturall *Truth* ſtands firſt *in the conveniencie, and agreement of the notions of the mind with the thing conceaved*; and ſecondly, of the means of manifeſting it (eſpeciall ſpeech) with the thing to be manifeſted. Morall *Truth* ſtands in the conveniencie, and agreement of a perſon with himſelf: namely of his heart with his tongue, and ſpeech. The ſame conſideration is to be had of *Truths* contrarie, in its kind; which is *Falſhood*. Whereupon alſo it comes, that a man may ſin, and ſpeak *falſly* not onely in ſpeaking that which he knows, or may know to be *falſe*, for what end ſoever he ſpeak *Auſtin.* it, yea though it be, *that he may not deceav*: but alſo in *ſpeaking that which is true*, in it ſelf (if he know it not) *that he might*, or ſo as he may *deceav by it*.

Ambroſe. *All truth, by whomſoever ſpoken, is of God, and of his* Iohn 15. *Holy Spirit, the Spirit of truth*, in ſome its manner and degree of working. Whereupon it followeth, that nothing *true* in right reaſon, and ſound Phyloſophy, is, or can be *falſe* in Divinitie. The *truth* in the inferiour facultie is ſubordinate to that in the ſuperiour, in all things; and comes ſhort of it in many things; but can in nothing be contrarie unto it; ſeeing God, and his Spirits work, cannot be contrarie to himſelf. I ad, though the *truth* be uttered by the Divel himſelf, yet Iohn. 8. is it originally of God. *When he ſpeaks a ly, he ſpeaks of himſelf*;

himself; but when he speaks the *truth*, he speaks of God; who so far useth, or rather abuseth him, as to utter, and professe that which he hateth.

We ought to reverence excellent men, but the truth more, as *Dionisius said of Nepos*; and *Aristotle* of *Plato*, and *Socrates*. *Eusebius.* *Aristotle.*

And good reason, seeing a main cause of our reverencing of men is their knowledg, and profession of the *truth*. *No prescription* (say the Lawyers) *lies against* the *King*: say we, with the Father, *against the truth*: which, by the Verdict of a great King himself, and his Nobles with him, *is greater then the King; no space of time, no patronage of person; no priviledg of place, from which blind, or simple custom commonly getting footing, and growing into use by succession, is brought to coap with truth it self*: and that the most violently, where the persons are the most bruitish, and godlesse. *Tertullian.* Ezra 3.

But our Lord Christ called himself Truth, not Custom: neither is Falshood, Errour, or Heresie convinced by Noveltie, but by Truth. This *Truth* is always the same whilst *The God of Truth* is in Heaven; what entertainment soever it finde with men, upon Earth: It is *always praiseworthy, though no man praise it*; and hath no reason, or just cause to be ashamed, though it oft *go with a scratcht face*. *Cicero.* They that fight against it are like the Floods beating upon the strong Rocks, which are so much the more miserably dashed in pieces, by how much they are the more violently carried. Though Fire and Sword assault it, yet will it not be killed, or dy: and though by violence it be buried quick, yet will it rise again; and if not before, yet when all Flesh shall rise again; and when *Truth*, which was first, and before *Falshood, and Errour*, shall be last, and abide for ever.

We must love, and attain to the knowledg of the *Truth* in our selvs, First; Lest we be *Clouds without rain*

promising that to others, which we our selvs want: and must in our places, afterwards make manifestation, and profession of it: and not be like *the grave, insatiable* in receaving in, and barren in returning any thing back: but must be alwayes readie, as we see hope of doing good, to propagate it: like the Phylosopher, who being *found fault with for disputing with all that he met with, wished that the bruit beasts also could understand him, that he might impart something even to them*: yea in our kind, like
Iames 1. *God* himself, that *gives wisdom to all that asks it of him*; and
Iohn 1. to Christ the Lord that *Word of God*, and *true Light*) *which inlightens everie one that comes into the World*: and sometimes, even, when we see no hope of doing good, if
a Austin. dutie bind us, though hope fail us; that so the *non-proficients may have cause rather to complain of themselvs, for not learning; then of us, for not manifesting the truth unto them.*
Prov. 29 And albeit all *truth* is not to be spoken at all times: (*A fool uttereth all his mind; but a wise man keeps it in for afterwards*) yet nothing not *true* at any time, or for any cause. He that hath but a right Philosophicall spirit, and is but morally honest, would rather suffer many deaths, then call a Pin a Point, or speak the least thing against his understanding, or perswasion.

A man in pleading for the *Truth* may shew his judgment, and understanding best in the matter: but his grace, and godlinesse in the manner; when he handles a good cause well, and the Lords cause after the Lords manner. Sometimes men pretend Gods *Truth*, and zeal for it, when indeed they make their pleas for *Truth* serv onely for hackneys, for their lusts to ride on, whither they would have them: Sometimes men seriously intend *Truth*, and yet mingle both with their good intention, and (it may be) true assertion also, such their

personall

perſonall corruptions, and diſtempers, as Chriſt looſeth more by their inordinateneſſe that way, then he gaines both by their ſound knowledg, and fervent zeal of, and for his *Truth*.

The moſt account a *ly* more ſhamefull, then ſinfull: and therefore make it a matter of great diſgrace, to *take the ly*, ſpecially in the hearing of others; and yet make it no matter of conſcience to *make the ly* before God, and his Angels. Ah foolliſh People, thus to honour your ſelvs, and other vile men (your likes) more then God himſelf, and the Angels with him: and with all, baſe in your Pryde; who will rather bear the *ly* at your own mouth then at an others. When a man ſpeakes againſt his knowledg, his own heart tels his tongue it *lyeth*: which to put up quietly, argues both a graceleſſe, and an abject ſpirit. Whereas both grace, and true courage alſo may be ſhewen in bearing the *ly* at an others mouth, by overcoming ſuch indignation, and anger ryſeing thereat, as is harder to conquer then a Citty.

The Divell is the father of lyes: which whilſt they, in the womb of whoſe heart he begets them, impute to other, and better cauſes mooveing them thereunto; they are but like harlots, who for theyr credits ſake, father theyr baſtards upon honeſt men. Many things even good, may occaſion *lying* (as all good, may do all evill) but no thing can bring it forth, and cauſe it, ſave the womb of our own corrupt heart impregnated by the divell. Now if both by the Law of God, and light of nature, it be *an abhominable confuſion*, for *a woman to lie down before a beaſt*; what is it for man or woman to proſtitute themſelvs to Sathan for the gendring of ſo miſhapen a monſter, as a *ly* is? And very rightly is a *ly* called monſtrous, conſidering both the divels kindes, of which it

John 8.

Levit. 18.

it comes, and also the disproportion in it, often between the speach, and the thing spoken; and alwayes between the tongue, and heart of the speaker. Neyther doth the goodnes of the meaning, though never so good, excuse the evill of the doing, when as a *ly* is told. He that *tels a ly for God, is an accepter of persons, and God wil surely reprove him*, saith *Iob*. And no marvayl. *Since his own heart condemnes him, God which is greater then his heart, and knoweth all things, will condemn him much more.* And if a *ly* told, that *through it the truth of God may more abound to his glory*, procure *just condemnation*; what may they expect that use to *ly* for meaner, though good ends? He that tels a *ly* for a good end, puts the Divell into Gods service: which neyther his *truth* needs, nor his holynes will endure, but he that tels a *ly* for an evill purpose (as the most do to cover preceeding evils, which they are more ashamed to confesse, then to practise) helps therein the Divell in his own businesse. But *whosoever loves, and makes a ly hath no right to the tree of life, nor shall enter the gates into the holy City, but shall remayn without, with dogs, and sorcerers, and Whoremongers, and Murderers, and Idolaters*, we see with whom the Lord ranks *lyers*, what reckning soever the world makes of them, or they of themselvs.

Iob. 13. 1 Iohn. 3 Rom. 3. Revel. 22

He that tels one *ly* is not onely the more prone to tell another, and so a third (which is common to all evill doers) but (for the most part) necessitated so to do for the covering of the former; as beggars cover one patch with another; and that a lesser with a greater, and often a simple *ly* with a false oath, as was *Peters* case. Besides, *he that is once taken in a manifest ly* will hardly escape suspition when he speaks the truth, that I may not say with one that he *deserves not to be trusted, no not in*

that

that wherein he desires you would not trust him. Neyther doth he wrong himself alone for after time, but others also, who speak the *truth. By some es lying, others when they speake truely, are not credited:* specially such as have any conformity with them in other things, that is oft seen in effect, which is said of the Host, that being once deceaved by one that held his hat before his eyes, when he gave thanks, at meat, would never trust any afterwards that used that fashion. *Plautus.* *Bernard.*

CAP. XIIII.

Of knowledg, and Ignorance.

THe first lyne of the repayred *Image* of God in man, and that *by which he is first united to God is sound knowledg: the second is the sincere love of the heart:* which draw with them in the third place, *the other affections, and senses of soul, and body.* As the waggon is guided by the waggonner, and he by his ey: so is the body by the soul, and it by the ey of *understanding, and knowledg. If the ey be single, the whole body wil be full of light.* Coloss. 3. *Zanchy* Math. 6.

To beleev a thing futher then we *know* it, is indeed impossible; to love it, lightnes; to *hate it injustice; seeing it may deserv the contrary,* for ought we know. *Tertullian.*

He that *knows* not in his measure, what he ought to *know* (specially in the matters of God) is but a beast amongst men: He that *knows* what is simply needfull, and no more; is a man amongst men: But he who *knows* (according to the helps vouchsafed him of God) what may well be *known*; and so far, as to direct himself and others aright

aright; is as a God amongst men. And to this purpose the
Exod. 4. Lord tels *Moses*, that he *should be to his brother Aaron, in stead of God.* Such bear the lively Image of Gods wisdom.

The *knowledg* even of things evill is good, and the greater the better, so as it be neither experimentall, nor with approbation, nor have other infectious accessorie
2 Cor. 2. joyned with it. The Apostle *knew Satans devises* better then the *Corinthians* did: And God *(onely wise, and good)* onely *knows* all the both *good and evill* of men,
Prov. 15. and Angels. And so pleasing a thing is *knowledg* to reasonable Creatures, not unmeasureably degenerated
Eccles. 11 (as *the light is pleasant to him that hath eyes* to *behold it*) that not onely they who strive to attain unto it by likely means; but even many, who hold a course tending to all *ignorance*, and errour, do desire it, as a naturall good: and if not much the thing it self, yet the opinion of it; hating the imputation of *ignorance*, as a matter vile, and reproachfull. By how much the more monstrous are many, and grown out of kind; who make reckning, that it concerns not them to get, or have any more *knowledg*, then is simply necessarie for the maintaining of a poore, barren, and half-bruitish life?

How many, specially of the meaner sort (to let passe mens secure, yea affected *ignorance*, in Divine things) would think it half curiositie in themselvs, or others of their rank, to know the East from the West; or what the reason is of the Suns setting, and rising again everie day; though they see the thing continually before their eyes? The punishment of *Nabuched-*
Daniel 4. *nezzar* is upon such people, who had an *Oxes heart* in a mans body.

Of

Of them that ſeriouſly deſire, and carefully uſe means to obtain *knowledg*, the ends are verie different. Some *deſire to know that they might know*; which is *curioſitie*: Some *that they might be known*; and that is *vanitie*: Some onely *to make profit of their knowledg*; and that is *covetouſneſſe*: Some, on the other ſide, *to ediſie*, & better *themſelvs*; and this is *true wiſdom*: And ſome withall, *to do good to others*; which is *godly charitie*. *Bernard.*

The means to get *knowledg*, ſpecially Divine; are, Firſt to love it: *If thou cryeſt after knowledg, and lifteſt up thy voyce for underſtanding: If thou ſeekeſt her, as ſilver, and ſearcheſt for her, as for hid treaſures; then ſhalt thou underſtand the fear of the Lord, and finde the knowledg of God.* The ſecond is the *knowledg* of our *ignorance*: It being an effect of *Chriſts comming, that they, which ſee not* (to wit, in the conſcience of their own blindneſſe) *might ſee; and that they which ſee, might be made blind.* To which joyn that of the Phyloſopher, that *many more would attain to knowledg, and wiſdom, if ſo many did not think, that they had alreadie attained to it.* A third is *the fear of God*, to which he hath made the promiſe of *revelation of his ſecrets*; and to *teach ſuch the way which they ſhall chuſe*: who will alſo ſet themſelvs the moſt carefully to learn it. A fourth is *prayer*, by which this *wiſdom* and *knowledg*, as with a ſtrong hand, is fetcht from Heaven. A fifth is the reading and meditating upon (ſpecially) the Divine Scriptures, and withall, other approved Authours. For, as the affections are moſt moved by hearing, ſo the *judgment* is beſt informed by reading. The laſt means is the companie, and ſocietie of *wiſe*, and *underſtanding* men: whereupon it was, that *the Queen of Sheba pronounced the Servants of Salomon happie, which* Prov. 3. Iohn 9. *Seneca.* Pſ. 25. Iames 1.

continually ſtood before him to hear his wiſdom. They who profit not in *knowledg*, and wiſdom by converſing with *wiſe* men, are unworthy of their companie; and worthy to keep or keep with Oxen, and Aſſes.

Beſides the forementioned meanes of getting *knowledg*; there is a mediocritie, and mean-neſſe of outward eſtate not a little advantageable to this purpoſe: which if it be too low, and depreſſed, keeps down the diſpoſition ingenuous, and apt to great things; as his *Emblem* imports, who *holds a wing in the one hand; but hath the other clogged with a great ſtone.* On the other ſide, a ſtate great, and proſperous uſually lifts up men above the love of *knowledg*, and learning; making them arrogant in themſelvs, and faſtidious of the labour, and induſtry requiſite for the getting of underſtanding; and oftens indangers the verie quenching of that ſpark of naturall *deſire, to become wiſe* (which God hath kindled in all mens breaſts) in bodily, and beaſtly ſenſualities. Hereupon it was, that *Plato* judged the *Cyrenians* by reaſon of their proſperous eſtate, uncapable of any good information, and conſtitution of a Common-wealth by good Laws. *Man is in honour, and underſtandeth not; he is like the beaſts that periſh:* and not *underſtanding*, he periſheth like the beaſts, and worſe. Few of great ſtate in the world, are humainly; fewer Divinely *wiſe*.

Alciat.

Genes. 3.

Plutarch

Pſal. 49.

The knowing to do good, and the not doing it, is ſin: not becauſe it is *known*, but becauſe it is not practiſed: *as meat undigeſted hurts the body, not becauſe it is taken into the ſtomack, but becauſe it is not by concoction turned into good nouriſhment.*

Iames 4.

Bernard.

Papiſts call *ignorance the mother of devotion*; and ſo make

make reckning, that, if they (the multitude eſpecially) be *ignorant* enough, they are devout enough. But the Phyloſopher, though a Heathen, who thought *all ſin to come of ignorance*, ſhot nearer the mark, then thoſe left-handed Chriſtians. And in truth, where the reaſonable faculties of underſtanding and will come to work; the will therefore wills, or nills a thing, becauſe it is judged good or bad in the particular, by the practicall underſtanding: whoſe office it is to direct the will in its choyſe. For example. *Peter* though knowing, and judging it *in theſi*, and in the generall, better to confeſſe Chriſt, then to deny him; yet, being in the High-prieſts Hall, and in the midſt of his enemies, thought it, in that particular place, and caſe, and ſtate of things, better to deny his Maſter, then to confeſſe him: better I mean, not in regard of that *good*, which we call *honeſt*, and vertuous; but *profitable*, and commodious, for his preſent peace. He neither would nor could have choſen the denying of him, but as a good apparent, and in ſhew. *Socrates.*

Ignorance is not alwayes blame-worthy, but then onely, when we are *ignorant* of that which we ſhould know. Yea, not onely ſome *ignorance*, but (which is more) even ſome *errour* is, in a ſort, commendable: as when we judg of men, whoſe hearts we know not, by the outward appearances, which they make, though they be inwardly, and in truth, nothing leſſe. So *Philip* charitably, and Chriſtianly judged *Simon Magus* a true *beleever*, and accordingly baptized him; though in truth, he then were, and ſoon after appeared to be *in the gall of bitterneſſe, and bond of iniquitie*. In ſome other caſes, Acts 8.

ignorance, though it justifie not wholy, yet excuses a fayling in part; and that more, or lesse, as the thing whereof we are *ignorant*, either is more, or lesse necessarie to be known of us; or can be known more, or lesse easily: and thus *the Servant that knows not his Masters will, and commits things worthy of stripes, shall be beaten with fewer.* On the contrarie, there is an *ignorance*, which both shews, and makes the *ignorant* culpable of greater judgment. And that is either affected, or inflicted. Affected, when a man either *of purpose shuts his eyes, lest he should take knowledg of the sin, which he loves, and is loath to forsake*; or *purposely neglects the use of the means of attaining to knowledg*; or *doth the things, upon which ignorance cannot but follow*; *as in making himself drunken*: or fills the eyes of the minde with the dust of wilfull prejudice, and partialitie. Inflicted, when God to *recompence* former *disobedience*, *gives men up to a minde void of judgment*, in the things discernable by the verie light of *Nature*. Thus not to know, nor do the will of our Master, deservs double stripes.

Luke 12.

Zanchy

Rom. 1.

CAP.

CAP. XV.

Of Simplicitie, and Craftineſſe.

Simple perſons are prone to ſuſpect, that all wiſe men are *craftie*: and *craftie* mates to deſpiſe all honeſt men, as *ſimple*, and ſilly. The *ſimpleneſſe* of the former makes them ſuſpitious: and the naughtineſſe of the latter cauſeth them to meaſure other mens ſhoes by their own laſt; and to conceipt, that none are honeſt, but for want of wit to deceav. But both experience, and reaſon teach, that *craftineſſe, and deceipt argue men to be conſcious of their own imbecillitie*, and weakneſſe, one way, or other; which makes them (Hare-like) to truſt to the double, and turn, rather then to the right-on courſe. And ſo, many of *ſhallow wits*, improving throughly, their skill to *deceav*, prove their *crafts-maſters* that way: ſhewing that *craft* and *fraudulencie* ſtand more in the wills, then wits of men. I ad, that as *David* by ſeeming *beſides himſelf*, deceaved *Achiſh*: ſo many make advantage of their *ſimpleneſſe*, to *deceav* the more eaſily. For, appearing *ſimple*, they are unſuſpected: and though they be taken ſomething *tardi*; yet if the matter be not verie foul; men are readie, in compaſſion of their weakneſſe, rather to aſcribe it to their *want of wit*, then of honeſtie,

Seneca. *Bodin.* 1 Sam. 21.

And as this of *ſimple* appearance is one; ſo are their other ſingular engines of *deceipt*; ſpecially if they fall into the hands of ſuch, as know how to uſe them. The firſt is the ſhew, and appearance of honeſtie, eſpecially of Religion: and therefore the preamble of the *whoriſh woman* Prov. 7.

for the inveighling of the *ſimple youth*, was, that ſhe *had her peace-offrings upon her, and had paid her vowes.* And indeed, what good heart would ſuſpect him of unfaithfulneſſe with men, that ſeems entire with God, and to walk under the conſcience of his preſence, and judgment? A ſecond is flatterie, by which even wiſe men are made fools, and led as it were, by the lip. By this the Divel brought our firſt Parents in Paradiſe into a fools Paradiſe, by bearing them in hand, that in following his counſell, they were in a way to *become as Gods*. A third is the mingling of ſome truth with falſhood, and matter of *deceipt* (as huckſters do their wares good with bad) *that ſo impoſtures may not be diſcerned by being viewed alone.* The laſt is to *keep touch in ſmaller things, that thereby men may take their opportunitie* with more *both eaſe*, and *advantage to deceav in greater*; as is ſaid of *Fabius Maximus*.

Geneſ. 3.
Irenæus
Livius.

The ſafeſt way not to be *deceaved* by others, ſpecially to our Spirituall prejudice, is not to *deceav* our ſelvs: which till we do, no other can *deceav* us. Hence is it, that God in his Word ſo often warns us, that we *be not deceaved*, and that we *deceav not our ſelvs*, and *our own Souls*. But and if we either put out our own eyes with our finger, through paſſion, or prejudice, or willingly wink at dangers, which we might foreſee; who will pittie us, if we fall into the ditch of *deceipt* which others dig for us?

Whilſt *craftie* men deceav others, they themſelvs (though they little conſider it) are moſt *deceaved* by Satan, whoſe inſtruments they are, fitted for his hand, & purpoſes. And what avails it the ravenous bird to devour that, which belongs not to her, if therewith, ſhe her ſelf be taken by the leg, in the Fowlers ſnare? Beſides, even in reſpect of men, howſoever ſuch *wily-beguilies* may for a time (if they carrie cloſe) amongſt other advantages, get the opinion of prudent,

prudent, and politick perſons, and be *accounted the more wiſe, by how much they have the more skill to deceav*; yet if their *craftineſſe* come to be found out, and appear; they become often a prey to all, & alwaies a ſcorn to the moſt *ſimple*; like the *wily fox who being once catched, hath his skin pluckt over his ears, wherewith everie fool will have his cap furred*, as a worthy Lord was wont to ſay. Such are heirs apparent to *Achitophels* comfort, and reward. *Petrarch.* *Lord Willoughby.* 2 Sam. 17

His rule was peremptorie that ſaid, *A wiſe man will not deceav, nor cannot be deceaved*: So was his profeſſion both of wiſdom and honeſtie lowd, who choſe this Motto, *Fallere vel falli res odioſa mihi*: And though uſually it be worſe to *deceav*, then to be deceaved (though *Auſtin* (and who not) *met with many that would deceav, but never with any that would be deceaved*) as a ſin is worſe then a croſſe: yet whereas to be *deceaved* is alwayes either a croſſe, or a ſin, or both; a man may, in ſome caſe, and manner *deceav*, without either; as did *Athanaſius the Preſident Lucius*, who *purſuing him, and approaching neer the boat, wherein he was, asked for Athanaſius, and was anſwered by him* (whom he knew by name, but not by face) that *Athanaſius was hard before him, and that if he made haſt, he might preſently overtake him*: who thus eſcaped, deceaving his *Arian* perſecuter, by ſpeaking nothing but the truth, and that both wiſely, and with good conſcience. *Seneca.* *Auſtin.* *Euſebius.*

CAP.

CAP. XVI.

Of Wiſdom, and Folly.

SOme have been found not onely contented with, but glorying in the name of irreligious, and unhoneſt: but hardly ever any were willing to bear the note of *fooliſh*, or *unwiſe*. And even of them, in whom is found ſome true love of vertue and goodneſſe, how few are there, that either indeed do, or would be thought to do any thing, in fauour thereof, which might, in the leaſt degree, impeach the credit of their *wiſdom*, in the eyes of the partiall world? So fain would all be counted, though few, in truth, be *wiſe*. The main reaſon of this ſeems to be, that whereas the want of *wiſdom* imports impotencie, and inabilitie; Irreligion, and diſhoneſtie are by election, and free choyſe. The pride of men, if Gods grace correct it not, makes them more impatient of a want either inward, or outward, arguing them to be weak, and impotent; then of a groſſer vice in either, upon their own free election, and choyſe of will. And hence it is, that many boaſt of things done by them for ſome particular advantage, which they know to be evill, and unlawfull.

It is the firſt, and a great point of *Wiſdom* to know wherein true *Wiſdom* ſtands: ſpecially, ſeeing that the thing, which God cals *Wiſdom*, and which the world cals *Wiſdom*, are as different, as Heaven, and Earth; yea as Heaven, and Hell. That cannot but be beſt, which God ſo valueth. It is known from the Worlds *Wiſdom*, by firſt,

its

its object: Secondly, the properties which attend it: Thirdly, the School where it is learnt: Fourthly, the end to which it tends. The object is Chriſt primarily, who *of God is made unto us Wiſdom*; and *in whom are hidden all* 1 Cor. 1. *the treaſures thereof*, which the Goſpel the *Wiſdom of God* Coloſſ. 2. openeth unto us. He that knows Chriſt aright in the Goſpel, knows both God, and man, and the moſt gracious, and glorious effects of both united in one. Secondly, *The* James 3. *Wiſdom from above is firſt pure, then peaceable, gentle, and eaſie to be entreated, full of mercie, and good fruits, without jangling, and without hypocriſie*: The other is clean contrarily qualified: thick, and muddie with luſts, and monſtrouſly compounded, arrogant, ſelf-willing, and ſelf-loving, inexorable, quarrelſom, craftie, and cruell. Thirdly, The *Wiſdom* of God is learnt in the School of Chriſt, and upon the Book of Holy Scriptures: the other hath ſo many Maſters, as there are corrupt either luſts within a man, or cuſtoms in the World. Laſtly, The *Wiſdom* of God teacheth to provide ſurely for the Spirituall, and Eternall ſtate, though with prejudice to the bodily, and temporall: The other bids, make ſure worke for the fleſh, and pinch not it, though the Spirituall man ſpeed hardly by it. He that will be *Wiſe* to God, muſt be a *fool* to the World: which yet makes him not a *fool* in worldly affairs, but skilfull how to order them aright, both for the Spirituall life, and naturall alſo, as far as it is ſubordinate unto it.

The high-way to *Wiſdom* Divine or humain is to obſerv and conſider the reaſons, and cauſes of things. He that beleevs a thing becauſe God affirms it, ſhews faith; he that does it becauſe God commands it, obedience: but he that joyns with theſe the reaſons of the Doctrine, or exhortation in the Word gets into his heart the props of *Wiſdom* againſt the ſtorms of temptation both of unbelief, and

disobedience. So in humain affairs, he that minds, or remembers things to be thus, or thus, gets skill in the things: but he that observs, and learns the reasons, and causes why they come so to passe, or are so done, he takes the right course to become *wise* in the matter, of what kind soever.

A *wise* man is the same, though his outward state be changeable, yea changed from a prosperous to an afflicted, or the contrarie way: els he but hits right at aventure, when he doth well in either of both. His condition is rather happily fitted to him (as the howre once a day comes to the hand of the Clock that stands alwayes still) then he to it, by true *wisdom*. A *wise* man will *wish the more prosperous state, but fear the more afflicted*, and use that which falls, and his *wisdom*, in it. The Sayler, which wants skill, may misse his course, or drown his Ship in a fair wind; but he needs most skill in a tempest: So is the *wisdom* of a man most seen in the right guiding of himselfe, and his affairs in a streisse of trouble, and affliction. I have seen it in experience, that many, specially women, and women-like men, who have shewed forth much goodnesse in a quiet, and prosperous state of things, if any great storm of tryall have happened to have overtaken them; have, through the want of *wisdoms* chart, and compasse, lost all, and not onely been altogether uncomfortable, but above measure, burthensom both to others, and themselvs. The Apostle by the work of the *wisdom* of God *knew both how to be abased, and how to abound.*

Plutarch

Philip. 4.

He that is not *wise* for himself first, cannot be *wise* for another, either in bodily, or spirituall things; though he may do him good in both. But that is rather by occasion, or in humour; then upon ground of true *wisdom*. God, and nature, which teach everie man to *love* himself most; and

and his *neighbour* (truly and heartily) *as himself*; teach him withall, to use his best wit, and skill, for the promoting of his own welfare. By love of himself I do not mean that ravenous *self-love*, which eats up all *love of God*, and *of* other *men*, save for a mans self: but that affection of created nature, enclyning everie man to procure his own true welfare, to his power, everie way. The former is rather *hatred* of a mans self in effect; whatsoever the positive affection be: But now, the question is, what this *himself* means. *Himself* is not his worldly riches, nor honour, nor any the like appurtenance; but his Soul, and body in a convenient state, and constitution, to perform good duties, and to obtain true happinesse. He that is *wise* for this *himself*, is *wise* to God, and for other mens true good. But for that other common, and commonly called self love, in which men *foolishly* mistake, by takeing that for themselvs, which is not: The best that can be wished to such, is, that they have little *wit*, and lesse authoritie: and that specially considering the deepest *wisdom* of such vermin is, not to care, how much and in how great things they harm others, so they may benefit themselvs never so little, in comparison; like the thief, that to get the Gold-ring, would eat off the finger upon which it stuck close. 2 Tim. 3. Prov. 29.

If the wealthiest life were the best, *wisdom* were not so much to be desired; considering how many meer *Nabal's*, and rich *fools* the World hath. And if the merryest life were the best, it were better to be a *fool*, then *wise*. *The Eagle continually gnaws the heart of Prometheus*: And *in much wisdom, is much grief*; so as *he that encreaseth knowledg, encreaseth sorrow*, saith the *wise* man, out of his own experience: Whereas, on the contrarie, naturall *fools* (and many artificiall *fools* also) almost alwayes laugh, and are merrie; Eccl. 1.

merrie; as having neither grace to mourn for sin, nor
Chapt. 2. *wit* to be much troubled with crosses. But for all that, *Wisdom excelleth folly, as far as light excelleth darknesse*: yea for that, if there were nothing els: Seeing *by the sad-*
Chapt. 7. *nesse of the countenance the heart is made better*; whereas *the laughter of fools is like the crackling of thorns under a pot.*

There is in truth no greater recreation in the world, then to converse with *wise* men. Yet many cannot
Cartwright make themselvs merrie, without a *fool*: though *Salomon amongst all the vain delights, which he could devise, or procure, got not a fool to make him merrie with.* Such companions of *fools* might for the most part save that charg, and say that in earnest, which a *wise* man said for
Seneca. fashion: *When at any time I would be merrie with a fool, I laugh at my self.*

Salomon in his *Proverbs* uses to call good, and godly men, *wise*; and wicked persons, *fools*: partly because there is *folly*, and madnesse too, in all wickednesse; partly because *the fear of God is the beginning of Wisdom*, as both making men carefull to learn their duties, and
Psal. 25. having a promise of *direction in the way that they shall chuse*: and partly to free true pietie, and goodnesse
Acts 17. from the reproach of *folly*, and *simplenesse* cast upon
Rom. 1. them by *worldly-wise* men: who, as the *Heathen-wise* counted the Doctrine of the Gospel *foolishnesse*, so do these *worldly-wise* judg all true conscience of it, and obedience unto it to arise from want of *wit*, and superstitious *simplicitie*. But say men what they will; *the Go-*
Deut. 4. *spel is the Wisdom of God*; and the obedience of it, *the Wisdom of Gods people, in* his *sight*, and in *all* theirs, that judg aright: which to neglect, and true happinesse in it, is the madnesse of *folly*.

We

We ſay of ſome, that *they have good Wits, if Wiſe men had them in keeping.* But as wooden daggers are fitter for ſome, then thoſe of Iron, and Steel; ſo a blunt *Wit* is indeed fitteſt for him, who wants diſcretion, and *Wiſdom* how to uſe it: without which the ſharp is as dangerous, as is the ſharp Knife in a Childes hand, or Dagger at a Fools back. And as ſharp *Wits* without *Wiſdom* are dangerous, ſo are they pernitious without grace: ſerving to make men, both more incorrigible, and more inexcuſable, and fitter Inſtruments of the Divel, for miſchief: even *as the fat ſoyl unordered brings forth greateſt plentie of thorns, and Weeds. The Serpent Was more ſubtile then any beaſt of the Field:* Geneſ. 3. and of him before the reſt the Divel made choyſe to deceav by: who accordingly ſo well fitted his turn at the firſt, as ever ſince he hath well liked, and much uſed ſuch ſubtile, and Serpent-like Inſtruments for miſchievous purpoſes. But *the Serpent, Who Was more ſubtile then other beaſts,* was alſo *curſed by the Lord above all other beaſts:* and ſo are thoſe Serpent-like men: for whom how much better were it, if they had been born Ideots, and naturall Fools; then to abuſe Gods good gifts of naturall *Wit,* to the diſhonour of the giver, as they do?

CAP.

CAP. XVII.

Of Discretion.

Discretion is a skill enabling a man to improve himself in all his affairs, and whatsoever he is, or hath, to best advantage, according to variable circumstances, and occasions. Sapience, or wisdom stands in bare contemplation of things excellent gathered from principles, and conclusions: Prudence, and *discretion* are for practise: which if we will distinguish; the latter, *discretion*, is to be restrained to things fit, or unfit. This *discretion* is neither wit, nor wisdom, nor learning, nor any Art liberall, or illiberall; but *that which shews how to govern them all conveniently*, & everie other thing with them: like *Iphicrates*, who was *neither legionarie Souldier, nor Archer, nor Targeter, but one that could rule, and use all these.* Plutarch

And of such use is this *discretion*, in the whole course of our life in regard of the infinite varietie of circumstances, according to which particulars are performed conveniently, or inconveniently; as that we may daily observ men, of lesser meanes for the World, as riches, trading, and skill in faculties, and yet doing well in it, yea better by *discreet* managing their little; then others, wanting this *discretion*, with far greater helps, and measure of means otherwise. Yea, even in Divine matters, some of lesse knowledg, zeal, diligence, and other generall graces, by the benefit of this particular vertue, are found more serviceable to God, and profitable to men, then others wanting it, though far exceeding them in the former. *Discretion* is to be preferred before

before wit, or art, or learning; and onely comes after goodneſſe in worth.

As the Serpent-like generation (ſpecially where truth and honeſtie goes with a ſcratcht face, and is in diſgrace of the times) eſteems men ſquare & upright in their courſes, for witleſſe & ſilly: ſo muſt the more ſhallow-headed take heed, that they cenſure not *diſcreet* cariage, and handling of things, for craftie, and unhoneſt: conſidering that other men may do that in good, & honeſt *diſcretion*, which they, by defect thereof, could not do but in evill conſcience. The ſame honeſtie, & ſinceritie may continue in a man, though in *diſcretion* applying himſelf diverſly, to diuers occaſions: as *the hand remains the ſame, whether cloſed into a fiſt, or ex-* Seneca. *tended abroad*, or bended this, or that way, as occaſion ſerves.

Of all enemies this vertue hath none greater, then pride; which deptives men (able otherwiſe) of much, and fools of all uſe of *diſcretion*: as making them either raſh, by which they do not; or ſo preſumptuous in themſelvs, as they wil not reſtrain, and humble their underſtanding to due conſideration of circumſtances of conveniencie; in the ordering whereof *diſcretion* ſtands. And hence it is, that proud perſons above others, fall into many things uncomely, and inconvenient. On the contratie, *God guides the humble in* Pſ. 25. *this way* of *diſcretion*, amongſt others. Laſtly, as the *diſcerning of Spirits* is one of *the gifts of Gods Spirit*; ſo are we by 1 Cor. 12. prayer to beg at his hands this grace, that we may be enabled to *diſcern* both of perſons, and *things which differ*, ſo Phil. 1. far as concerns us in our places: without which we go but by peradventures, and may do more harm then good, even when we both mean well, and do the thing which is good in it ſelf, if unſeaſonably.

CAP.

CAP. XVIII.

Of Experience.

ONely God is not taught by *experience*, to whose knowledg all things are present at all times, and before all times. But there is no Creature so perfit in wisdom, and knowledg, but may learn something for time present, and to come, by times past.

Seneca. *Polisian.* *The day following* (saith one) *is Scholler to that which went before. And the vertue* (saith another) *which Nature denies, experience brings to wise men.* So as, though it be the *Mistresse of fools*, who will learn no wisdom, but that which is beaten into them with rods, through a torn skin: yet are the wisest taught many things by it, and

Plutarch so become of commendable admirable: as *Antigonus being asked, who was the best Captain in his time, answered, Pirrhus, if he grew old.* And even *experience* teacheth, that there are many particulars, and those tending both to our naturall, and spirituall state, which neither our own wit, art, studie, or conscience, nor the information, counsell, or example of others can teach us; which yet we learn by this dull Mistresse *Experience.*

This, if it be ripe, and but ioyned with any indifferent capacitie, and diligence, to compare together events past, and present occurrances; will affoard better help for direction, in doubtfull cases, then any

any other ordinarie rules: as a man can better in the dark finde the way, to which he hath been uſed, then another that never went it can do, by the beſt inſtructions, and directions that can be given him. And it ſeems to have been one end why God gave our great grand-fathers in the firſt Age of the World, ſo long life, that by *experience, and obſervation they might learn the* skill, and art of ſundry *courſes*, ſpecially *of the Starres*: the knowledg whereof otherwiſe (without myracle) would hardly, if at all, have been attained to. I conclude upon the premiſes, that men of *experience* (with which wit, and ſometimes authoritie without wit, is ſtill at jar) are not lightly to be gainſaid, or neglected in their facultie: ſeeing *experience* is gotten by ſenſe, which eaſily ers not in its proper object: whereas the diſcourſe of reaſon is verie ſubject to ſwarv in inferring and concluding of things. Yet hath this plodding guide *experience* this danger in it, that it leads men on in the beaten way to which it hath been uſed, without due conſideration of ſuch variable circumſtances, as fall in, and make caſes paſt, and preſent, though alike in generall nature, yet in particular applycation, and conſideration verie unlike: of which differences wit, and art make men more able to diſcern. *Ioſephus.*

Though *all knowledg be good* in it ſelf, as tending to perfect the underſtanding: yet *the getting of it is not alwayes good*; as when it is gotten *by experience of puniſhment*, ſpecially of ſin: as our firſt Parents got the *knowledg of evill* both wayes, to their, and our coſt, in *eating the forbidden fruit*. *A man may buy Gold*; ſo may he *experimentall* knowledg too dear. *Auſtin.*

Eccl. 1. and 2. *Salomon seeking by experience to try the delights of all things under Heaven,* & being too bold in wading in that ſtream, that he might *know the depth* of it, fell in, and without Gods ſpeciall helping hand, had been drowned therein for ever. Wofull then is the *experience*, which is gotten by ſin, and miſerie, our own, or other mens either: like *Tertullian.* that of *Hexophilus the Phyſition, that butchered ſix hundred men, that he might ſearch into mans bodily nature: deſtroying man, that he might know him.*

The Servants of God are ſometimes ſo preſſed with the ſenſe of preſent temptations, as that their ſpeciall com- Pſ. 77. fort ariſeth from the recourſe they have to the *experience of the dayes of old, and yeers of antiquitie*: conſidering *that God caſts not off for ever, nor forgets to be favourable* to his *any more.* So ſome in age, and under temptations, have receaved more comfort from their former *experience*, though of a weaker meaſure, of grace, in their Childhood, then they could of a greater, in their riper yeers.

CAP. XIX.

Of Examples.

THe rules in ſome Sciences, eſpecially ſpecu-ative, and for truth onely, are grounded upon *examples*, and gathered by wiſe obſervation, and induction of particulars: but ſo are not Divine, and Morall rules. Neither is any thing to be reputed good, and juſt in it ſelf, and ſo *exemplarie* to us, becauſe ſuch, and ſuch men have done it: but they have done it (if doing their durie therein) becauſe it is good, juſt, and lawfull: and ſo are unto

unto us *examples* of Faith, patience, mercie, and the like; as they in their particular courses expressed these, and the like vertues; and not otherwise. Onely he, that can do nothing but good, is our absolute *example* in things which concern us.

Particular facts commended in Holy Scripture are generall *examples, and binde* to imitation, *when* either *the same thing is elsewhere commanded* in generall; or where either the ground, or *drift*, or *equitie, of the thing in generall.* And thus the verie both miraculous, and meritorious works of Christ (though in their particular nature, causes, and ends inimitable) are so far forth our *examples*, and to be followed by us, as the Holy vertues of Faith, patience, and obedience towards God, and of love, and compassion towards men shine forth in them. *Greenham.*

Morall *examples* serv first for confirmation, and commendation unto others of the truth, and goodnesse contained in precepts; and are therefore called by some *the pledges of rules.* Secondly, for direction in particulars agreeable unto precepts, but not expressed in them. Thirdly, to till men on in obedience active, or passive: for even lazie travellers will hold out with good companie, which beat the path before them. And this help *examples* specially afford, by *taking away the excuse of frailtie*, that we are readie to *make, against the obedience, which yet we confesse*, and are convinced that *we owe.* Now the presidents, and *examples* of godly men, as of *Abraham the Father of the Faithfull in beleeving under hope against hope*; and of *Iob* in keeping *patience* in extremitie of *tryals*, and the like, are as a *Cloud of witnesses* going before us, as did *the Pillar of Cloud* before the Israelites in the Wilderneſse to shew them the way: and *Plato.* *Calvin.* Rom. 4. Iames 5. Hebr. 12.

do testifie against our withdrawing hearts, that other frayl men, as we are, by the power of the same grace of God, whereof we are made partakers, *have performed due obedience unto God*, in such, and greater tryals, then ours are: So that as in precepts we have the Word of God, and his will in it to direct us; so in those patterns of godlinesse we have his work, and, as it were his visible hand reached down from Heaven to lead us in the way, which by his Word we are appointed to walk in. By which if we profit not we take the Name of our God in vain both in his Word, and Works; in which he makes himself known for our good.

He who makes another his *ensample*, really acknowledgeth both the want, and the desire of that perfection in himself, which he *imitates* in the other. And so *Plutarch* *Parmeno* in his (how artificiall soever) *imitating of the gruntling of a Sow*, aymed but at a swinish perfection: The like is to be said of childrens playing of Bulls, and *Lord Willoughby.* Bears, and Horses. To which purpose tended the saying of a great Lord, that *Womens imitation of men (at their perfection) in apparrell, gesture, and the like, might better be born; then mens effeminate, and degenerate imitation* *Plutarch* *of Women.* Which also the practise of *Lycurgus* confirmed in *trayning up maids in manly exercises*, and *making them thereby, after a sort, masculine; whereas usually by riot, and wantonnesse, men are transformed into Women, and made feminine.*

Many think themselvs good enough, if there be any worse then they: But we should not strive with the worst, but with the best rather; makeing apace, and as fast as we can, after them, though we come never so far behinde them, in wisdom, and goodnesse: as the Apo- 1 Cor. 11 stle exhorts the *Corinthians* to *be followers of him, as he was*

of

of Chriſt. Yea, fur ther, as *Eupompus would imitate Nature, and no workman in Painting*: So neither ſhould we ſtint our endeavours, and deſires abſolutely at the degree of goodneſſe, to which any meer man is come before us: but ſhould aym at the verie perfection, which the Law of God requires. Men in ſhooting aym at the White, though ſometime they miſſe the But. Onely *the Law of God* which onely *is perfect*, muſt be made by us the abſolute rule of our life, and wayes. *Plutarch.* Pſal. 19.

As Land-marks are ſet up by the Sea-ſhore not onely to teach men which way to take, but ſometimes alſo which to leav: So are ſundry *examples* even of good men propounded in Holy Scripture not for imitation, but for warning. And a verie prepoſterous courſe it is to *follow* good men, wherein they do evill: which they that uſe, are like unto Apes, and Dotterels, that are apteſt to *imitate* men in their mops, and mows, and unſeemly geſtures. And if it were folly in the *Perſians to eſteem ſuch men the faireſt, as had hooked noſes, becauſe Cyrus their King had ſuch a one*: It is meer madneſſe in Chriſtians to deem vices vertues, and errours truths, or either the one or other to be embraced, through ſuperſtitious admiration of ſome mens perſons, in which they are found. But as the *Egyptians following the Iſraelites with the dark part of the Cloud towards them, were drowned in the Sea*, which the other *paſſed thorow ſafely*: ſo they who follow good men in their faylings, and not in their vertues, ſhall ſurely be puniſhed, when the other eſcape. Notwithſtanding, although *examples* of others great, and antient cannot make ſins to be no ſins: yet doth it *ſomething leſſen their blame who are miſled by ſuch guides; as it was in the Polygamy of the Patriarcks*; and both hath been, and is in other the like traditionall evils. *Plutarch.* Exod. 14. *Beza.*

Some pretend the *examples* of good men in their faylings, for the excuse of the evils, which they themselvs have a minde to do, and would do, though none ever had done them before them, or should do them after them: Others are indeed misled by their aberrations. In both the Divel shews himself his crafts-master. And hardly can he more improve evill, then when he so works, that a good, or great mans vertues (which he cannot abolish) should countenance, and commend his vices to others. By how much therefore the more any person excelleth in knowledg, wisdom, vertue, or authoritie; by so much the carefuller must he be, that he furnish not from thence the enemie of Gods glorie, and mans salvation, with weapons of advantage for evill, from whence the speciall means of his overthrow therein, are to be taken; as, by Gods appointment, they are, from great, and good men. And if any thing possibly could, surely this would make the verie Saints in Heaven sorrowfull for their faylings upon Earth; that others having by their *example*, or other provocations, been drawn to evill (whereof they never repenting, as the principals did) do for the same suffer the eternall wrath of God, which they by true repentance have escaped.

Examples of Superiours are strong coards to draw on others, either to good, or evill: in which regard, it is rightly said, that *great men have no small either vertues, or vices:* with which that of *Austin* consorts; *The joy for the great, is great, if they be good, because it is not for them alone.* So on the contrarie, when *Peter dissembled for fear of them of the Circumcision; not onely the other Iews dissembled likewise with him, but Barnabas also was carried away with that their dissimulation.* How good were it for inferiours, that

Austin.

Gal. 2.

that Superiours minded this, as they ought? How much better for themſelvs? That they might be warned to take heed, that they encreaſe not the guilt, and extent of their perſonall ſins by making them *exemplarie*. He that having many ſtanding under him, falls from aloft, may eaſily bruiſe others beſides himſelf, with his fall. And *if the blinde* do *lead the blinde*, though *both fall into the ditch*, yet the guide falls under; and ſo is preſſed, beſides his own, with the others burthen, that falls after, and upon him. As, on the contrarie, he that furthers others by his holy enſample, in vertue, and godlineſſe hath his part in their goodneſſe alſo both in the eyes of God, and men. Math. 15.

CAP. XX.

Of Counſell.

Counſell, by which we conſider wiſely, whither, what, and how things are to be done, for profitable ends, is *a ſacret thing*; and withall ſo neceſſarie to be taken not onely with God, and a mans ſelf, but with others alſo; as that *Salomon*, though peerleſſe in wiſdom, yet had his *Councellors* about him. *Without counſell people periſh*, and *purpoſes are diſappointed*; but in *the multitude of Councellors* there is both *ſafetie*, and *ſtabilitie*. It is *Gods* peculiar to be *all-ſufficient* in himſelf whether for wiſdom, or otherwiſe. No one man but ſtands need of another; and if for little els, yet for *counſell*. *Keckerm.* *Menander* 1 King. 12 Prov. 11. and 12.

He that gives *counſell* to another, therein ſtands in the place of God, who is the *Counceller*, and whoſe *Mine*, Eſay 9.

Prov. 8. *Mine, Counsell is, and sound Wisdom.* This, he that gives advice, must well weigh, that he neither dishonour the wisdom, and goodnesse of God, whose place for the dispencing of these attributes, he sustains therein; nor wrong him, by whom he is so far honoured, as to be sought to, as Gods mouth. And so must he also that takes *counsell*; that he may neither seek it at Fools, which none but Fools will do; nor at godlesse persons (specially in matter of conscience) which he that doth, desires to deceav himself, and to mock with God. Now of all *Councellors*, in whom any wisdom, and goodnesse is to be found, the peremptorie, and bold are most dangerous: whose custom is to put men upon extreamities, happily fitting their own venterson disposition, but oftens above the strain, and strength of their friends, or reach of reason either. Whereas *Councellors*, specially in more difficult, and dangerous cases, should both verie sensibly apprehend the difficultie, and danger of the thing in deliberation; and withall be carefull, that they spur not on their friends whom they *advise*, above their pace, lest they tyre them by prepostorous inforcements, and put them upon such difficulties, as they are not fit to struggle with. Warinesse is best in advice; and boldnesse in execution.

Panormit. *Dead men* (to wit, in their Books) were accounted by *King Alphonsus, for the best Councellors.* And indeed so are they in regard of one of the best properties of a good *Councellor*, which is sinceritie, and unpartialnesse. A vertue rare, specially in inferiours, who too oft look asquint in their *counsell*: as either casting how to advantage themselvs in *councelling* others; or in following the direction of

1 King. 22 *Achabs messengers to Michajah*, by *speaking that* which is *good to*, rather then for *the King*. Which latter calamitie befals great men not onely by base perfidiousnesse of flatterers,

terers, but oftens by a juſt judgment of God puniſhing them with their own deſires, and ſo ordering that *they that ſeek ſhall finde* ſuch as may rather deceav them by flatterie, then trouble them with the truth. Yet in theſe *dead Counſellors (Books)* there is wanting a lively, and likely diſcerning of ſuch particular circumſtances, as muſt be obſerved, and gathered by preſent diſcourſe, that men *counſell* not at adventure; which no Books can ſufficiently provide for. In *Books* we beſt learn generall grounds of direction; but that skill is unperfect, & muſt have joyned with it a large, and piercing diſcourſe of the *Councellors* mind, who by comparing together things paſt, and preſent, with due reſpect to ſingular circumſtances incident, is able probably to gather things to come; in which the life of *counſell* conſiſts.

Some will eloquently propound, and earneſtly perſwade to good and profitable courſes in generall; but in the mean while, give no direction, how or by what particular means to proſecute them, for the attaining to the deſired end. Such *Councellors* are like him that is earneſt in perſwading with a travellor to hold the right way to the place, where he would be; but ſhews him not which it is, and what are the marks of it: Or to him, *who trims the Lamp diligently, and fits it to burn, but poures no Oyl into it.* *Plutarch.*
As *we underſtand* even moſt *neceſſarie things in vain, except we love them*: So *blinde love* (which alone in effect, the bellows of loud, but windie perſwaſion kindles in the breſts of many) *avails nothing, where knowledg guides us not* in our way. *Erasmus.*

The feweſt of them that ask good *counſell*, do mean indeed to follow it. Some ask *counſell* onely in good manners, and to make ſhew of reſpect to friends: Others for a colour, that they did nothing, but having firſt heard, what Ierem. 42 Ezech. 14

such and such (it may be, wise and godly) could say about it: And not a few, though they pretend to ask, yet indeed intend rather to give *counsell*; that is, to have the course allowed by others, which they themselvs affect. A man may have divers ends, in requiring the *advice* of others, and all of them honest, and lawfull; provided he alwayes keep his heart free to receav either information, or confirmation, or reformation from others, upon good ground.

Three sorts of men though standing most in need of *counsell*, are many of them most uncapable of it. First, They in great prosperitie; Secondly, They in extream affliction; And thirdly, Such as are weak, and simple. They of the first sort are, for the most part, high minded,
2. Sam. 15. and lifted up in themselvs (*Nabal-like*) above the good *counsell* of other men, presuming, that they are able enough to direct themselvs. The second are commonly either obdurate, or melted in their miserie; like Wax, either too hard to receav; or too soft to retain any impression, as the
Exod. 6. *Israelites for anguish of Spirit, harkned not unto Moses* the messenger of their deliverance. The third are partly uncapable of *advice*, through simplenesse; and partly suspitious, either lest they should be circumvented by their friends close-minding their own ends; or els thought weak, and too simple to govern, and manage their own affairs: by which prejudice it comes to passe, many times, that they become wilfull, and headie; because they would not be thought simple, and unable to direct themselvs.

It is a rule, wherein many wise men have agreed, that *it is more available for the Common-wealth to have an evill Prince, and good Councellors, then a Prince good, and vertuous, with corrupt Councellors about him; for that, it is more like, that one should be bettered by many, then many be corrupted by*

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one. But the miſchief is, that ſuch as are nought themſelvs will make choyſe uſually of ſuch *Councellors* as themſelvs are, rather to flatter, then better them: as contrariwiſe, the good commonly, will chuſe ſuch, as may further them in goodneſſe.

When a thing verie inconvenient, and abſurd is propounded to us, it is not beſt alwayes to manifeſt any great diſlike; though we both have it in our ſelvs, and our reaſons for it, never ſo preſent: except either urgent neceſſitie preſſe a ſudden, and violent ſtop of the matter; or that we have to do with him, whom we know we can overſway, by our reaſons, and authoritie: leſt by that courſe our friend take occaſion to withdraw himſelf, and to conceal his affairs from us, and ſo to ſteal miſerie cloſely, and, it may be, ſuddenly alſo, if he be bent upon his courſe; for fear that our importunitie ſhould bring hindrance to his purpoſe. But it is beſt, at firſt, to put off the thing, and to provoke to further conſideration, and ſo to gain time, with ſome ſmall manifeſtation of diſlike for the preſent; thereby, as it were, pointing, and making way for our after more vehement diſſwaſions. By which courſe we ſhall have our friends both ear, and heart more open to receav *advice* from us; as conceiving, that we neither are forward to croſſe his deſigne, nor caried againſt him, or it, in paſſion, contempt, or unadviſedneſſe.

CAP. XXI.

Of Thoughts.

MEn say, *Thoughts are free, and pay no tribute*: and this is true being understood of mens Custom-houses, where they cannot be searched, but as they bewray themselvs by some outward signe, either word, or work. But so much the more watchfull we had need to be in our selvs, over those close commodities, lest we willingly feed a filthy, though secret sinck within us; which in time will shame us before men, as it stinks in the mean while, where it is, in the Nostrils of God; and men for it. Besides, if we do evill in word, or deed, men may help us, either by contrarie examples, or friendly reproofs, or hatefull upbraydings, or just punishments: but against sinfull, and unsanctified *thoughts* we have no help but from God alone, and our selvs, by his grace; to whom alone they are known.

Everie *thought* of evill is not an evill *thought*, but onely such as to which we adjoyn either consent of will, or, at least, delight of affection. For besides the *thoughts* of, or about evill, which are either in pure speculation, or naturall consideration of the thing, or with averseneſſe of affection from the matter *thought* on; there are *thoughts* meerly by suggestion from Satan; who being a Spirit, and having such affinitie of nature with our Spirits, and Souls, can unite, himself, in his suggestions, with our imagination, after a manner by us unconceavable; and offer unto us *thoughts* of great evill: which yet

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we may by grace ſo reſiſt, as that they are to be accounted his ſin, and our croſſe onely, who are conſtrained to bear ſuch temptations; as we are compelled oftentimes to hear, and bear the ill counſell of wicked men his Inſtruments, with ſin in them, and grief in our ſelvs; but without our ſin, if we no way hearken unto them: yea with commendation, both in the one, and other, in the victorie of Faith which we obtain over them. Indeed we are too readie to receav ſuch ſuggeſtions; as tinder is to take fire; ſpecially being ſubtilely fitted by Satan to our ſpeciall inclinations, and occaſions: and ſo muſt be more carefull either to prevent them by nouriſhing in our ſelvs an abhorring of them; or to quench them if they ariſe, by the ſtream of Holy meditations running in our hearts.

They whoſe words, and deeds are faultie, and evill, and yet plead their good *hearts* towards God, are like malefactours, who being convinced of theft, or the like naughtineſſe, by plain evidence, to their faces; do appeal to the teſtimonie of ſuch perſons for their purgation, as they know cannot be found. If the hearts of ſuch men could be ſeen of others, as their works, and words are, they would appear worſe then they; as they do to God who ſeeth them. There is no evill in the mouth, or hand, which was not in the heart firſt, as the ſtream in the Fountain: *Neither can the fleſh be corrupted, except the mind be corrupt firſt.* Math. 15 Ambroſe.

Men judg of our *thoughts* by our words, and actions: but God of our words, and works by our *thoughts*; accounting the thing whether good, or evill, as done in his ſight, if once it be reſolved on in the purpoſe of the heart; Thus *Abraham offered up Iſaack by Faith*; and *Iudas did* that which he meant to do. And as God judgeth of us, and of Hebr. 11. Iohn 21.

Prov. 12. Cartwright

our doings; ſo ought we to do our ſelvs. *The thoughts of the righteous are righteous.* And *by theſe, good and evill men are beſt and trulyeſt differenced one from another:* Whereas all outward works ly common; and are many of them oft exerciſed equally by good, and bad. No outward works are ſo good, but Hypocrites have done them, at times: And few, or none ſo evill, but ſome godly haue at ſome times (by temptation) faln into them. But how alike ſoever the outward faces of ſuch ſinfull actions be; the difference is great in the heart of the doer, and is ſo ſeen of God to be at the verie time of the doing; and by after and better fruits in their time, ſo manifeſted unto men afterwards, to have been at that time, when in the outward evill act no ſuch difference could appear. But our onely comfortable courſe, and that by which our hearts are aſſured before the Lord, is, to provide, that in them may run conſtantly ſo ſtrong a ſtream of holy purpoſes, and ſetled thoughts, as may both overbear the contrarie current of our fleſh, and luſts; and alſo carrie with it our outward man to all good, and godly practiſes.

CAP.

CAP. XXII.

Of Speech, and Silence.

MAn is endowed above beaſts, eſpecially with reaſon, and with *ſpeech* to uttet it: without which, his reaſon, how deep, and profound ſoever, were little more profitable unto others (nor many times to himſelf neither) then a Spring hidden in the ground. Hence the *tongue* is called the *Index* of *the mind*: and as by the *Index* we know what is in the Book; ſo do we by the *ſpeech* what is conceaved in the heart. *Out of the aboundance of the heart the mouth ſpeaketh.* And Math. 12. ſo readie is the paſſage from the heart to the *tongue*, as that what is conceaved in the one is uſually brought forth by the other: neither doth any outward thing ſo ſoon bewray a man, as his *words*. Though *Iacob* brought Geneſ. 27. his *Brother Eſaus hands*, and *neck*, and *meat*, and *ſauce*, and *ſmell*, to his *Father Iſaak*; yet could he not bring his tongue and *voyce*: And though a man put upon his hands the Gloves of diſſimulation, and the Shoes upon his feet, and mask his face never ſo cunningly; yet can he hardly ſo tip his *tongue*, but, in a ſhort time, a wiſe man will diſcover him, & diſcern whether he be good, or bad; ſpecially whether he be wiſe, or ſimple. Great is the affinitie between the heart, and mouth: And ſo the Second Perſon in Trinitie is not called the Work, Iohn 1. but *The Word of God*. Revel. 19.

Salomon in his *Proverbs* compares the *ſpeech* of a wiſe, and righteous man to *a Tree of Life*, and to *a Fountain of Life*,

Prov. 12. Cartwright

our doings; ſo ought we to do our ſelvs. *The thoughts of the righteous are righteous.* And *by theſe, good and evill men are beſt and trulyeſt differenced* one *from another:* Whereas all outward works ly common; and are many of them oft exerciſed equally by good, and bad. No outward works are ſo good, but Hypocrites have done them, at times: And few, or none ſo evill, but ſome godly haue at ſome times (by temptation) faln into them. But how alike ſoever the outward faces of ſuch ſinfull actions be; the difference is great in the heart of the doer, and is ſo ſeen of God to be at the verie time of the doing; and by after and better fruits in their time, ſo manifeſted unto men afterwards, to have been at that time, when in the outward evill act no ſuch difference could appear. But our onely comfortable courſe, and that by which our hearts are aſſured before the Lord, is, to provide, that in them may run conſtantly ſo ſtrong a ſtream of holy purpoſes, and ſetled thoughts, as may both overbear the contrarie current of our fleſh, and luſts; and alſo carrie with it our outward man to all good, and godly practiſes.

CAP.

CAP. XXII.

Of Speech, and Silence.

MAn is endowed above beasts, especially with reason, and with *speech* to uttet it: without which, his reason, how deep, and profound soever, were little more profitable unto others (nor many times to himself neither) then a Spring hidden in the ground. Hence the *tongue* is called the *Index* of *the mind:* and as by the *Index* we know what is in the Book; so do we by the *speech* what is conceaved in the heart. *Out of the abundance of the heart the mouth speaketh.* And so readie is the passage from the heart to the *tongue*, as that what is conceaved in the one is usually brought forth by the other: neither doth any outward thing so soon bewray a man, as his *words*. Though *Iacob* brought his *Brother Esaus hands*, and *neck*, and *meat*, and *sauce*, and *smell*, to his *Father Isaak*; yet could he not bring his tongue and *voyce*: And though a man put upon his hands the Gloves of dissimulation, and the Shoes upon his feet, and mask his face never so cunningly; yet can he hardly so tip his *tongue*, but, in a short time, a wise man will discover him, & discern whether he be good, or bad; specially whether he be wise, or simple. Great is the affinitie between the heart, and mouth: And so the Second Person in Trinitie is not called the Work, but *The Word of God*.

Math. 12.

Genes. 27.

Iohn 1. Revel. 19.

Salomon in his *Proverbs* compares the *speech* of a wise, and righteous man to *a Tree of Life*, and to *a Fountain of Life*,

Life, and to many other pleasant, and profitable things.
Cartwright Which *must teach* both *them that speak to preserv pure that Fountain*, and to prune, dig about, and manure, with all diligence, that Tree; that it may bring forth fruit to the hearers: And so must it teach them that hear, not to neglect that benefit, but to admit, and receav the
Plutarch words of truth, and wisdom, as *seed, by which they* also *may conceav, and bring forth good fruit.*
Prov. 15. *A word spoken in due season is like Apples of Gold in pictures of Silver:* And so a wise man must provide, that his *words* be not onely Gold for their worth, but also framed to silver-like opportunitie: *There being a time*
Hugo. *when nothing, a time when something, but no time when all things are to be spoken.*
Psal. 1. That which is generally spoken of a *blessed man*, that he is *like a Tree that brings forth his fruit in due season*, may specially be applied to the *apples* of the tongue, and fruit of the lips. For the bringing forth of which, he that can observ and take a due season, shall as effectually promote his purpose, as he that takes his pull at the Bell-rising. *A fool will utter all his mind*, and is readie to
Prov. 29 burst, if he speak not whatsoever he thinks: *But a wise*
Seneca. *man will keep a word for afterward:* and will *neither run before*, nor neglect; but *follow opportunitie.* Want of wisdom makes men commonly too forward in *speaking*, and over-much wisdom too backward. As the Bird oftens flyes away, whilst the Fowler still seeks to get nearer, and nearer her: so doth golden opportunitie many times, whilst we wait too long for better, and fitter passage for our *speech.* It is better then to take a reasonable good opportunitie presenting it self, then to adventure the losse of all by waying still for a better.

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He that takes up the time (ſpecially wiſe, and godly men being in the companie) with unprofitable (how much more, with ungodly) *ſpeech*, beſides the *account* which *he muſt give to God for everie vain word*, that is, for everie word not ſome way or other, profitable; greatly wrongs the whole companie, in hindring the *ſpeaking*, and hearing of better things by his vanities; which are like ill humours filling the ſtomach, and taking from it both appetite of, and benefit by better meat. *Let not thy ſpeech*, ſaith one, *be vain, but ſuch as ſerve either to counſell, or to perſwade, or to comfort, or to direct*: And the Apoſtle more Divinely, *Let no corrupt communication come out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers*. He that doth this, is Gods Miniſter, in his place; and hath his part in the honourable prayſes of that wiſe *King, into whoſe lips grace was poured*.

Math. 12.

Seneca.

Epheſ. 5.

Pſal. 45.

He that can rule his tongue (conſidering how *unruly an evill that little member* is) *is able alſo to bridle the whole body*, and is *a perfit*, and entire *man*, and he to whom no Chriſtian dutie is impoſſible. This *he that cannot do, though he ſeem religious*, both to himſelf, and others, *deceaves* both; and *his Religion is in vain*. If this rule were well minded, and rightly applyed; either more would bridle their *tongues*, or fewer ſeem religious to themſelvs, and others then do.

Iam. 3.

Iames 1.

Many affect *ſpeaking* in an imperious and commanding accent. Some out of familiar boldneſſe with friends: But ſuch may eaſily be *more bold then welcom*, if they have not both good knowledg of, and intereſt in their ſo commanded friends. Men write to friends, *Yours to command*, and offer their *ſervice*: But they that will take all, either in ſubſtance, or ceremonie, which

their friends offer, will wearie them in time. Some fools alſo affect maſterfulneſſe in *ſpeech*, ſpecially with underlings. And of them I have known ſome ſo ſwoln in the mouth, as they have thought, that if they gave their Servant a better name, then *Sirra*, or *Boy*, they loſt of their authoritie. There are alſo which love to ſnarl, and uſe ſurly, and curriſh *ſpeech*, eſpecially towards inferiours, or equals either. It is pittie ſuch are not over ſome great mens Dogs, to order, and govern them. Such become unſociable, and burthenſom, and abuſe the ſingular benefit of God, and Nature (the tongue, and *ſpeech*) beſtowed on men for the mutuall intercourſe of their reaſonable conceptions, and preſervation of humain ſocietie. On the contrarie, beſides other benefits, there is nothing, by which men may at ſo cheap a rate purchaſe good will, eſpecially at their hands, who are of a lower rank then themſelvs, as by kind, and reſpective *language*: which made *Titus Veſpaſian* ſay (as he alſo proved the good of it by experience, gayning the opinion, and name of *The darling of man-kind*) that *A Prince ſhould never ſend away any petitioner diſcontented.* And, albeit, as the ſaying is, *Fair words make fools glad*; yet ſo do they wiſe men alſo. Good *language* ioyned with reall performance, is as a pleaſant ſauſe to wholeſom meat. Without performance, where abilitie is wanting, it ought to be as acceptable (though it ſtand us not in ſo good ſtead) as if the thing we deſire, were done for us: and in that caſe we ſhould account of good *words*, as *Diogenes* did of his wortles, which were for ſauſe to other meat; and for meat, when he had no other. And even where men fayl us in that, which both they are able to perform, and we have reaſon to look they ſhould; better we receav from them good *words*, then

Sueton.

then otherwiſe: ſeeing they carrie with them ſome appearance of reſpect to him, to whom they are uſed; whereas the contrarie caſt withall contempt upon his perſon; which is more grievous to moſt men, then a moderate diſappointment in their ſuit.

Words are like Cloathes, uſed firſt for neceſſitie, after for convenient ornament, and laſtly for wantonneſſe. Neither do harlots more ſtrive to inveagle fools by wanton tricking, and trimming themſelvs; then do fawning Oratours, and *word-wiſe* men, to allure vain hearers, and readers (who, as one ſaith, had *rather be ſtrewed with flowers, then fed with fruits*) by curious, and affected forms of *ſpeech*. Such deſerv (though they oft get a better) *the reward of the Harper, whom Dionyſius pleaſed with hope whilſt he pleaſed him with ſinging*: and there an end of both. And truly I know few things by which men are either more puffed up in themſelvs, as *Theodoret* taxeth *Chryſoſtom*, or purchaſe from others with leſſe deſert, greater opinion of excellencie, then by curious and affected *eloquence*, whether in pompous, or plauſible *ſpeech*, without weight of matter. This is vanitie in all ſubjects, and in Divine matters, profaneneſſe: And ſo the truly learned Apoſtle profeſſeth, that his *Preaching was not with perſwaſible words of mans wiſdom, but in demonſtation of the Spirit, and power; that the Churches faith ſhould not ſtand in the wiſdom of men, but in the power of God.* He that (without ſound information of judgment going before) is either by eloquence, or earneſtneſſe perſwaded to the liking of any courſe; will, if he meet with an oppoſite Oratour more eloquent, and vehement, then the former, be as lightly diſſwaded from it, and perſwaded to the contrarie. As a woman overcurioufly trimmed, is to be ſuſpected; ſo is a ſpeech.

Plutarch

Theodoret

1 Cor. 2.

And indeed he that goes about by eloquence, without firm ground of reason, to perswade, goes about to deceav; and he that suffers himself so to be perswaded, is willing to be deceaved. I may, and will do some thing for importunitie of *speech*, but if I like any thing the better, I follow passion, and not reason.

Cicero. *He is rightly eloquent, who observing decorum, and tempering his stile according to his person, can speak fitly, fully, and* Morneus. *eloquently of all things; temperatly of mean things, and weightily of matters of importance:* and not he that can magnifie his mouth above measure, and the weight of Agesilaus. the matter; and *draw Hercules his hose upon a childes leg*; which the wise King counted no matter of commendation. And besides affectation, in which men strain the strings of their *eloquence*, to make persons, or things as good, or bad; or as great, or small, not as they are, but as the speaker can; I have known some by an abused benefit of nature, and art, so impotently *eloquent*, as that they could hardly speak in prayse or dispraysе of person, or thing, without doubling, and trebling upon them superlative synonomies of honour, or disgrace. Such Oratours would make notable market-folk, in crying up their own wares, which they meant to sell; Prov. 20. and in making other mens, which they would *buy*, double *nought*.

Both length, and shortnesse of *speech* may be used commendably, in their time; as Mariners sometimes sayl with larger-spread, and sometimes with narrower-gathered Sayls. But as some are large in *speech* out of aboundance of matter, and upon due consideration: so the most multiply *words*, either from weakenesse, or vanitie. Wise men suspect, and examine their *words* ere they suffer them to passe from them; and so speak the more

more ſparingly: But fools pour out theirs by talents, without fear, or wit. Beſides, wiſe men *ſpeak* to purpoſe, and ſo have but ſome thing to ſay: The other *ſpeak* everie thing of everie thing, and thereupon take libertie to uſe long wandrings. Laſtly, they think to make up that in number, or repetition of *words*, which is wanting in weight. But above all other motives, ſome better, ſome worſe, too many love to hear themſelvs *ſpeak*; and imagining vainly, that they pleaſe others, becauſe they pleaſe themſelvs, make long Orations, when a little were too much. Some excuſe their tediouſneſſe, ſaying, that they cannot *ſpeak* ſhorter: wherein they both ſay untruly, and ſhame themſelvs alſo: For it is all one, as if they ſaid, that they have unbrydled *tongues*, & inordinate paſſions ſetting them awork. I have been many times drawn ſo dry, that I could not well *ſpeak* any longer, for want of matter: but I ever could *ſpeak* as ſhort, as I would.

Some have ſaid, that *hurt never comes by ſilence*: but they may as well ſay, that good never comes by *ſpeech*: for where it is good to *ſpeak*, it is ill to be *ſilent*. Beſides, he that holds his tongue in a matter that concerns him, is accounted, as conſenting. Indeed leſſe hurt comes by *ſilence*, then by *ſpeech*; and ſo doth leſſe good. Some are *ſilent* in weakneſſe, and want either of wit to conceav what to *ſpeak*; or of courage to utter what they conceav; or of utterance, where the other defects are not. They of the firſt ſort are not deſperately fooliſh, ſeeing they are ſenſible of their own want; which is half the way to mending it: there being *more hope of ſuch a fool, then of a man wiſe in his own conceipt*, that is thinking himſelf wiſer then he is. Beſides, ſuch have the wit to cover their folly; and *a fool whilſt he holds his tongue, is accounted wiſe*: whereas *a babling fool proclaims his fooliſhneſſe*. For the ſecond, though it be

Numb. 30

Prov. 27.

Chap. 17.

Chap. 12.

Seneca. *a miserie for a man to be compelled to keep silence, when he would speak:* and that the prison be strait, where the verie *tongue* is tyed, yet he wants not all wit, who can for fear of
Prov. 18. danger hold his *tongue*, and not make *his lips the snare of his Soul.* Some again are *silent* in strength of wisdom, and others of passion. As deep streams are most still; so are many, of deepest judgment; through vehement intention of mind, upon weightie, or doubtfull matters; whereas the shallower are lowder, and more forth-putting. And
Plutarch here the testimonie which *Spintharus* gave of *Epaminondas* hath place, that he *met with no man in his dayes, that knew more, and spake lesse.* Again, in some, vehemencie of passi-
Seneca. on, and affection dams up the passage of *speech. The grief is moderate which utters it self; that which is extream is silent.*
2 Sam. 13 So *Absolom hating his Brother Amnon* to the death, *spake neither good, nor evill to him.* Lastly, there are who can bridle their *tongue* in discretion; and know, not onely how to
Eccl. 3. take *the time to speak*, but also the *time to keep silence:* which surely is no small commendation in a wise, & able person. And this the Phylosopher knew well, who, when all the rest of his fellows (being ech to present the King with some notable sentence, or other) were forward to utter everie one his ware, desired of the Kings messenger, that it might be certified in his name, that he *had skill to hold his peace, when others were forward to speak.*

CAP.

CAP. XXIII.

Of Books, and Writings.

Writing is the ſpeech of the abſent: and even he that gives a *Writing* into the hand of another, to be read by him; thereby, after a ſort ſequeſters his perſon from him, and deſires to ſpeak with him being abſent; and that to his advantage, if his perſonall preſence and ſpeech may endanger either contempt, or offence.

The Lord God in providing, that the *Books* of Holy Scriptures ſhould be *written*, effectually commended the *Writing*, and reading of other *Books* touching all ſubjects, and ſciences lawfull, and lawfully handled. For though the difference be ever to be held between Divine, and humain *Writings*, ſo as the former may worthily challeng abſolute credence, and obedience, as breathing out onely truth, and godlineſſe; whereas the other are not onely to be learned, but judged alſo: yet even in humain *Writings*, the truth in its kind, is taught commonly both more fully, and more ſimply, and more piouſly, then by ſpeech. For howſoever the lively voyce more pierce the heart, and be apter to move affection, and that to the receaving of truth, and goodneſſe not onely by love, and liking, but by Faith alſo, and aſſent (for *Faith comes by hearing, and hearing by the Word of God*): yet men ſeldom take either the pains, or time to lay down things in ſpeech, which they do for publike *Writings*: neither can any poſſibly either have the opportunitie to hear the tythe of that which he may read for information, or take the time for the full underſtanding of things remarkeable ſpoken, which in private reading he may Rom. 10.

may do. Beſides, men are commonly in their *writings* both freer from paſſion in themſelvs, and from partiall reſpect of others, then in their ſpeeches. And hence it comes to be ſaid of *dead men*, that they are the *beſt councellors*; to wit, in their *Books*, wherein they are freeſt from affection one way, or other. Laſtly, though the Father found ſome in his time, who *becauſe Chriſt had ſaid, Thou ſhalt not ſwear, thought they might do that in writing, which they might not do in ſpeech*; and confirm Idolatry with their *hand*, ſo they profeſſed it not with their *tongue*: yet it is uſually found otherwiſe; and that men are, or would ſeem to be more religious in *writing*, then in ſpeech. Who ever ſhall finde a black-mouthed blaſphemer curſing, & ſwearing in his *Books*? though in daily ſpeech he ſcarſe utter ten words without oath, or execration. Yea are there not many, who by the gloſſe of pietie cunningly ſet upon their *writings* publiſhed to the World, ſteal the opinion of pietie, & vertue from ſtrangers, and thoſe that know them not; whoſe ordinarie converſation in word, and deed to them that are acquainted therwith, proclaims them no better then verie Atheiſts, and Epicures? I ad, even touching conferences, and diſputations of purpoſe appointed, and uſed, for light of truth; that though they may be, and are ſingularly profitable for that purpoſe, to a modeſt, and tractable diſpoſition, which will as well hear, as ſpeak; and be as readie to learn truth of others, as to teach it them: yet to men of more unquiet, and ſtiffe ſpirits, the reading of *Books* is a courſe far more convenient for information: For that therein will not be the provocation to inordinate anger, and paſſion, which in ſpeech oftens falls in. Beſides, he who comes to diſpute, comes ſpecially to ſhew the truth to others: but he that comes to read an Authour, comes ſpecially to learn ſomething from him, for the moſt part.

Tertul.

Great

Great care is to be taken, and circumſpection uſed in *writing* of Books; not onely (though ſpecially) for conſcience of God; but alſo becauſe the Author therin expoſeth himſelf to the cenſure of all men, and thoſe not onely then living, but alſo to be born, when he is dead, and rotten. And under their cenſure he comes, whether he be wiſe, or fooliſh; learned, or ignorant; of ſound, or of corrupt judgment: and in part therewith, whether of vertuous, or vitious diſpoſition. *He that commits any thing to writing gives men a Bill of his manners*: which everie one that reads may put in ſuit againſt him, if there be cauſe, in the Court of his own heart, and neighbours ear. *Seneca.*

Some through extream diligence are devourers of *Books*, & of infinite reading: in whom if their be found any anſwerableneſſe in memorie to retain, judgment to diſpoſe, and wit accordingly to improve things read; ſuch perſons prove ſingular. But this is rare by reaſon of the different temper of the brain requiſite for ſuch furniture. Some are of great reading, but of ſo ſlipperie memorie, as they are like Water-conduits, which what they continually receav in at one end, they let out as faſt at the other. Some again are meer *Indexes*, ſerving for nothing but to ſhew, where, and in what Authours, things are to be found; by benefit of their ſtrong memorie. There are alſo of thoſe great *Book-men*, that know better the moſt other mens judgments, then their own, in matters of controverſie, through injudiciouſneſſe, or irreſolution; and if they come to ſettle upon any rather opinion, then perſwaſion, it is commonly according to the laſt *Book* which they read. It is beſt for ordinarie capacities to travell in ſome few *Books* (though by occaſion they may ſtep into many) and the

ſame picked by good advice, of unpartiall, and experienced men; and thoſe throughly to digeſt, and diſcourſe upon; as it is beſt for weak ſtomacks to eat of few, and wholeſom diſhes: Which may alſo be done for further uſe, extention, and applycation, then the Authour himſelf conceaved, or at leaſt, expreſſed. And though *Lucilius wiſhed, that his Books might be read neither of men verie learned, nor altogether unlearned; leſt the one ſhould underſtand nothing, and the other more then he intended:* Yet indeed he reads a *Book* ill, that underſtands not ſomething more either in, or, at leaſt, by it, then the Authour himſelf did in penning it.

As the maladies of the minds of many have been cured by reading of *Books*; ſo have the diſeaſes of the bodyes of ſome, and thoſe ſuch as wanted no other Medicines; if we may beleev Hiſtories: As of *Alphonſus King of Spain, by reading of Livy*; and of *Ferdinand King of Sicily, by reading of Quintus Curtius.* The cure is both more common, and more excellent, which the reading of the Holy Scriptures affoard.

CAP.

CAP. XXIIII.

Of good intentions.

A *Good meaning* no more ſufficeth to make a good action, then a fair mark doth to make a good ſhot, by an unskilfull Archer. This hath been fully verified in the Iews, who out of no leſſe *good end*, then *the zeal of God*, and deſire (ſuch as it was) to *do him* pleaſing *ſervice*, perſequuted Chriſt, and his diſciples to the death. What *intention* could be better, or action worſe? We muſt not therefore take the *ſanctuarie of fools* by *good meanings*, without knowledg: but firſt ſetting our faces towards heauen by *meaning well*, muſt further ſo far honor God, and humble our ſelvs unto him, as to reſigne our whole man alſo into his hands, to be guided by him in the way thither: joyning our prayers with his, who had leſſe need to fear ſtepping aſide that way, then wee, and yet ſaid, *With myne whole heart have I ſought thee; o let me not wander from thy commaundements.* Pſal. 119.

And yet albeit *a good end* alone ſuffice not; yet there is nothing eyther *good*, *or tolerable without it*, no not *though it have never ſo good ſucceſſe.* *Although the good meaning excuſe not wholy yet the evill wholy condems.* This *good intention* and *end* is the firſt, and laſt in everie lawfull action. It is the firſt, and that which ſets the agent awork to do what he doth, whether working reaſonably, or naturally. It is the laſt, (and ſo the beſt) and that at which he ayms, as the perfection of his work. *Auſtin.* *Bernard.*

And this, where it is found God ſo much regardeth,

as he sometimes prevents an evill action in him, in whom he sees a *good intention*; as is to be seen in *Abimeleck king of Gerar*, whom *God kept from sinning against him, and suffered not to touch Sarah Abrahams wife, because he had taken her into his house, in the integrity of his heart.* Gen. 20. Sometimes also God rewards *the good purpose*, yea though he refuse the work intended, as incompetent, for some speciall cause; as in *David*, when he *would have built the Lord an house.* 2 Sam. 7. Alwayes, he that *means well*, yea though the work be evill, which he doth, makes the divell (after a sort) serv God in it. He that doth that which is good in it self for an evill *end*, makes God serv Sathan: He that doth that which is evill for *a good end*, makes Sathan therein (though not warrantably) serv God; as the means serv the *end*. And considering how litle truly-good-doing there is amongst men, in comparison; it were well there were more *good meaning*, yea though it were without knowledg. By which both fewer mischeifs would be done, & they that are done would therein be lesse heynous. *We measure things* (sayth one, and it is true, in a respect) *by the ends of goodnes; and so better misse, and we shall misse lesse, in the means, then in the end.* Bodin. He who hath the mark in his ey, and aymes at it, will hardly misse so much, as he that takes a wrong mark to shoot at. And for true goodnes; He who gets this generall grace, to have his heart indeed, and seriously bent upon the course of piety towards God, and innocency towards men, the Lord wil not so far suffer to erre in his way, as to misse of heauen in the end, notwithstanding his particular aberrations of humayn frailty; which God will cover under the veyl of his rich mercy, by the persons sincere fayth, and generall repentance.

CHAP.

CHAP. XXV.

Of Means.

Means are ſo called of the middle place which they hold, betweene the efficient and finall cauſes; ſerving the one for the furthering, and atcheiving of the other. And ſo all creatures, whether perſons, or things, come under this account, in reſpect of him, *from whom, and for whom all things are.*

God is able without *meanes* to doe whatſoever work of power he doth, or can doe by them: and the reaſon is playne, for that he both creates, and provides the *meanes*; and alſo giues the bleſſing upon them, by which they are avayleable. Neyther (if we minde it) hath the Lord ever done greater workes then thoſe, which the hand of his power hath wrought eyther *immediately*; or by *meanes* very weake, and feeble; which being improved by Gods omnipotency haue produced wonderfull effects. Thus *God* and *froggs* could *plague Pharaoh and all Egipt*: So can the *H. Ghoſt and ſimple preaching* make men *wiſe unto ſalvation.* Exod. 8. 1 Cor. 1.

God often uſeth *meanes* verie weake and baſe, not becauſe he wants better; but partly for his owne glory: as firſt for the glorie of his goodnes, that being ſo mightie, and excellent in majeſtie, he will vouchſafe to imploy them: and ſecondly of his greatnes, in bringing to paſſe what he will by them, as he tould *Gedeon, the people were too many for him to ſaue Iſrael by. When men make wars they gett the powerfulleſt helps they can, therein* Iudg. 7. Philo Iud.

bewraying their owne weaknes: whereas God, on the contrary *wanting no mans help,* oft times makes choyſe of weake *meanes,* as needing none: Partly, the Lord doth this for the *means* themſelvs, that they which God ſo farr honours, ſpecially for good to men, ſhould not be deſpiſed: and partly for others; that none ſhould be overmuch affected with, or to them.

To truſt to *means* is Idolatry: to abuſe them, want of wiſdom, or of conſcience, or both: to neglect them, eyther deſperatenes, when a man is without hope of good by them; or preſumptuous tempting of God, when he expects good without them; or ſloath, when he will not trouble himſelf with them. With all which, unthankfulnes to the Lord is joyned, who provides them as helps againſt our infirmities: and therewith profane ſawcines alſo, if with the contempt of the *means* which we have, we long after ſuch as we have not; as did the Iſraelites in the wildernes, in *loathing* Num. 11. *manna,* and *luſting after fleſh*; and the Iewes in deſpiſeing Matt. 16. Chriſts miracles upon earth, and *deſiring to ſee a ſigne from heaven of him.* We muſt then (as one ſayth) *mingle our owne ſweate with faith to make a ſweete odour withall to God.* For though his power be not bound to *means*, yet his will bindes us to ſuch, as he in mercie affoardeth; partly as helps of our fayth, which need ſuch glaſſes wherein to ſee Gods helping hand; and partly to exerciſe our obedience; and partly to ſtir up our diligence. And this we muſt do the rayther, for that when God purpoſeth good to, or by a man eyther, he commonly provides him *means* accordingly: which, when opportunity ſervs, he expecteth he ſhould uſe, in good conſcience, for atteyning to the good unto which they, as it were, lead him; which to neglect, is to diſobey a

kinde

kynde of reall calling from God. In the carefull uſe of naturall *means* we ſhew moſt wiſdom, and that we are not like beaſts without underſtanding: and of ſupernaturall *means*, prayer, and the like, the moſt grace: and that we are not as men which know not God.

A man muſt be ſure in his moſt carefull uſe of *means* alwayes to bear in mynde the end for which he uſeth them; that he be not like the meſſenger, who ſo myndes his way, as he forgets his errand; To ſever the *means*, and end to which they lead ordinately, is vanity, in all courſes: in divine matters, mere madnes. He that ſinning without repentance, looks to eſcape hell, ſeparates the end from the *means*: He that without fayth, and obedience lookes for heauen, ſeparates the *means* from the end, which he aymes at. Both would pervert Gods word, and work of providence.

CHAP. XXVI.

Of Labour, and Idlenes.

GOD, who would have our firſt father, even in innocency, and being Lord of the whole world, to *labour* (though without payne or weariſomnes) *in dreſſing the Garden*; and when he had ſinned, to *eat his bread with the ſweat of his brows*, would haue none of his ſinfull poſteritie lead their life in *Idlenes*; no nor without exerciſeing themſelvs diligently in ſome lawfull calling, or other. I ſay diligently: For as poore men play for recreation, now and then: ſo do Gen. 2. and 3.

ſo do rich men *work*. But that ſufficeth not. For God who hath in the naturall body appointed unto every member its office, and function, which it is conſtantly to exerciſe; would have no member in any ſocietie, or body of men ordinarily unimployed. Neyther doth that man (how great, or rich ſoever) keep a good conſcience before God, who makes *labour* but an acceſſorie, and not a principall, and that which takes up his ordinarie tyme. *Man is borne to ſore labour*, in body, or minde, *as the ſpark to fly upward*. In heauen is onely reſt without *labour*: in hell, reſtles payn and torment: and as ſin makes the earth (which is between both) liker to hell, then heauen; ſo *God* for ſin *hath given to the ſons of man ſoar travail to afflict them upon earth*. And that in moſt wiſe, and gratious providence, conſidering the miſcheifs that come by *idlenes*: as, *The weakning* of the endowments of nature; whereas *labour brings ſtrength to the body, and vigour to the mynde*: yea the conſumption of grace, as ruſt conſumes the iron for want of uſing: yea, whereas *idlenes brings* bodily *poverty like an armed man*: it brings not onely ſpirituall povertie in graces with it, but withall, a legion of vices, like ſo many armed divels; puffing up the fleſh with pride, and makeing the heart Sathans anvile, (who is commonly leaſt *idle*, when men are moſt) whereon to forge a thowſand vanities, and ſinfull luſts, as having a fit opportunity to *perſwade men to doe evill, when he findes them doing nothing*; that ſo *they, who will not ſweat in earth*, eyther with the labour of the hand, or heart, (though *king Alphonſus* ſayd that *God, and nature had given kings hands as well as other men*) might *ſweat in hell*: and that *if they will not bear their part in the payns of men, they might partake in the payns of the Divils*. Whereas, on the contrary, *if we doe that which is good, and well done, though with labour, and payneſulnes*; the

Iob. 5.

Eccleſ. 1.

Plutarch

Ringelb.

Prov.

Ieſume.

H. Smith.

Bernard.

Seneca.

Muſinius.

the labour is ſoon over, and gone, whereas the goodnes and reward thereof *remayns behinde.*

Proud folk deſpiſe *labour*, and them that uſe it: And ſo it would be thought by many, far meaner then *Ioſephs brethren)* a diſgracefull queſtion to be asked, as they were by *Pharaoh*; *Of what occupation they were?* And this difference I have obſerved, for the matter in hand, that whereas in plentifull countryes, ſuch as our own, it is half a ſhame to *labour*: in ſuch others, as wherein art and induſtry muſt ſupply natures defects, as in the country where I haue laſt lived, it is a ſhame for a man not to *work*, and exerciſe himſelf in ſome one or other lawfull vocation. And, in truth, there is more comfort to a good man in that which he gets, or ſaves by his *labour*, and providence, and Gods bleſſing thereupon; then in that which comes to him any other way. For he conſiders it not onely as a fruit of Gods loue, but withall, as a reward of his obedience unto Gods commandement of *labour* and *travayl* to be undergone in this world of the children of men. It is a *bleſſing upon every one that feareth the Lord, and walks in his wayes, that he ſhall eat the labour of his hands.* And, he that without his own *labour* eyther of body or mynde, eats the *labour* of other mens hands onely, and lives by their ſweat, is but like unto lice, and ſuch other vermine. Let every godly Chriſtian, in his place, ſay with Chriſt, *I muſt work the works of him that ſent me, while it is day: the night cometh when no man can work. Longa quieſcendi tempora fata dabunt.*

Geneſ. 47

Pſal. 128.

Iohn 9.

It is a great bleſſing, when God gives a man grace, and wiſdom to take *payns* about things firſt lawfull, and ſecondly profitable. The diligent in evill are but like *the divill*, who *compaſſeth the earth*, and that *like a roaring lyon, ſeeking whom he may devour.* Such do beſt, when

Iob 1. 1 Pet. 5.

Seneca. they do leaſt. The life of others is *inquieta inertia*, bueſying, and oft times troubling both themſelvs, and others, with things altogether unprofitable; like the kings of *Egipt* in building their Pyramides, to the miſpending of their own mony, and peoples *labour*. I have known divers, that with the tithe of the ſtudy, and *payns* taken by them, had it been rightly improved, and to profitable uſes, might have benefited both themſelvs, and others far more, then they have done, with all their diligence, and that with good meaning alſo.

Labour ſpent upon things eternall muſt not be counted loſt, or too much: ſeeing temporall things of any worth are not uſually obteyned without it. And ſurely, if heaven, and happines could be had with ſo litle *payns* and trouble, as the world reckons; it were ſtrange, if they were worth the haveing. And yet how many might obteyn *the pearl of* *Ierom.* *Chriſt promiſed* with leſſe *payns*, then they take for earthly and tranſitory things, which yet oft times they are diſappointed of? yea, I add, then many take for hell, which their wickednes brings upon *Iohn 6.* them unavoydably? *Labour not for the meat which periſheth: but for that meat, which endureth unto eternall life*, ſayth Chriſt our Lord.

CAP.

CAP. XXVII.

Of Callings.

THE effectuall *calling* of a Chriſtian is that by which the Lord firſt differenceth actually, and in the perſon himſelf, the elect from the reprobate: and by which the *called* approacheth, and draweth nigh unto God that *calleth* him: and that takes away his ſin, which ſeparated betweene the Lord, and him; both by juſtifying, and ſanctifying him.

This generall *calling* of a Chriſtian is incomparably more excellent, and honourable, then any particular *calling*, and ſtate whatſoever. By it we are *bleſſed with all ſpirituall bleſſings in heauenly things* both for *grace*, & *glory*. Epheſ. 1. It alone is properly an *holy calling*, hallowing all other *callings*: which alſo are ſo far lawfull, and lawfully uſed, as they further it; and not otherwiſe. 1 Cor. 7. If the excellency of it were well weighed, & rightly prized, no man honoured therewith ſhould be thought worthy to be deſpiſed for any other meanneſſe; nor without, it to be envyed for any other excellency how glorious ſoever in the worlds ey.

Theſe two mayn priveledges of Gods providence the elect before their effectuall *calling* are made partakers of, aboue others. The former that into what other, or howſoever otherwiſe greivous ſins they fall, yet they are kept by the power of the Lord, from *ſinning againſt the Holy Ghoſt*, of which there is *no forgivenes*: And this the Apoſtle inſinuates, where he teſtifyes of

1. Tim. 1. himself, that before *his calling by grace, he was a blasphemer, and persequuter; but doing it of ignorance, in unbeleif,* he *obteyned mercy:* which if he had done of malicious knowledg, he could not possibly have done. The second priveledg is, that though such a man may fall into great dangers, so as there is oft but a step between him and death; yet still God will rescue, and keep him alive, till he be effectually *called* to the participation of his grace in Christ: witnesse *the Iaylour in Philippi.* God *calls* a
Act. 16. man actually in tyme, as he hath chosen him in his eternall decree; that is, as he hath purposed to *call*, and save him in due tyme. And if there be a particular, and effectuall calling of some above others, then was there undoubtedly a particular election, or purpose from eternity in God so to do: except we will say, that God doth that in tyme, which he did not from eternity purpose to doe. And if the Lord work no otherwise in *calling* of any to the grace of Christ, then by outward means, and motives, so leaving them, as some say, to the freedom of their will to determine it self by chusing, or refuseing the grace offered in the gospell; then are many wicked men, so liveing and dying, more bound to the Lord for his work of grace towards them, then are divers his holy, and faythfull servants. The reason is, because many of the former have been made partakers of the outward means, and motives of grace, in preaching of the gospell, godly examples, and education, in far greater measure, and more ample, and excellent; then many of the latter have been: Neyther are the true servants of God, by this doctrine, to go so far in humble thankfulnes to God, as did the prowd *Pharisee* in the Gospell; who *thanked God, that*
Luke 18. *he was not like the Publican, and other sinners.* For whatsoever els they have cause to thank God for; by these mens

gospell,

goſpell, they have cauſe to thank themſelvs, and not God, that they are *not like other men*, who haue been made partakers of as great, and ample outward means, and provokations of grace, as they have been.

A lawfull *calling* is neceſſarie for every lawfull work: the generall *calling* of a Chriſtian, before we can perform any Chriſtian work aright: and ſo a particular *calling* to this, or that ſtate of life, before we perform the works thereof. The inward *calling* is requiſite in regard of God, who knows the inwards of the man, and with what heart, and affection he undertakes any ſtate, or action: ſo is the outward alſo, becauſe *God is the God of order*. Alſo, when a man knows himſelf to be orderly *called* to a condition of life, he both ſets himſelf more chearfully, and roundly to the works thereof, wherein he is aſſured he ſervs Gods providence by his order, and appoyntment: and with fayth expects a bleſſing from God upon his endeavours in that courſe of life, in which his hand hath ſet him; and with all, bears with comfort the croſſes befalling him therein: as wee ſee in *David*; whoſe ſheild of comfort againſt all darts of danger was, that *God had ſelected him unto himſelf, and annoynted him his king upon Sion the mountayn of his holynes*. Pſalm. 2. and 3.

Litle account is made by many of a lawfull outward *calling*: whereas indeed it is that alone, by which all ſtates (ſave thoſe that are naturall, and ſo are ſubject neyther to election nor change) are both conſtituted, and continued. For what makes him, who yeſterday was none, to day to be a magiſtrate in the common wealth; miniſter in the Church; ſteward in the family, or any other officer, or member in any orderly ſociety, but an orderly outward *calling* by them, who have lawfull authority to confer that ſtate upon him? This being neglected opens a gap to all

confuſion in all ſtates. The gifts of a man enable him to his office; his grace ſanctifyes both the gifts, and office to the perſon; his *inward calling* perſwades his heart to undertake the outward in *deſire to glorify God, and in love to men*; his exequution of it in the works thereof preſuppoſe it; and teſtify his faythfulnes in it: but onely the outward orderly *calling* confers the outward ſtate, and condition of life.

Calvin.

Abilitie for a mans *calling* is greatly to be deſired for many reaſons. For, firſt, it is a thing well-pleaſing in Gods ſight, ſpecially in the moſt ſerviceable courſes of life, as we may ſee in *Salomon*, who being *called* to the ſtate of a King, deſired above all other things, kingly endowments, and therein *pleaſed God* greatly. Secondly, He whom God *calls* to a place, or ſets over a buſines, he enables accordingly; as he did the ſame *Salomon*, being ſet *over a people many in number, as the ſand by the ſea ſhore, with wiſdom, and largenes of heart, as the ſand by the ſea ſhore.* Thirdly, It is great eaſe to a man, when he is mayſter of his place, and courſe, and able to play with it: otherwiſe, if he be compelled to ſtrive continually with it; it will both make his life burthenſome; and force him at ſome time, or other, to let fall the works thereof, as unable to weild it. Yet if ſuch a one be willing, and able to bear it out, it is a good way for him to grow to great perfection, by daily improveing his abilitie to the full: as *Milo by uſing to bear a calf every day, proved able to bear him, when he was grown an oxe.* Fourthly, It is an honour to a man to be excellent in his *faculty*, yea though it be mean in it ſelf. And ſo men excelling in mean trades, or *callings* are more regarded, then thoſe who are mean in more excellent faculties. One ſayth truly, that *even plowmen and ſheep-heards being excellent are applauded.* Laſtly, the

1 King. 3.

Chap. 4.

Pindarus.

the unſkilfulnes of the artiſan diſhonours the art it ſelf how excellent ſoever, in the eyes of many: although in reaſon it ſhould not ſo be; ſeeing that *the more excellent any profeſſion is, it finds the fewer, whoſe worth can anſwer its excellencie.* Erasmus.

Although *callings* moſt uſefull, and neceſſarie, are moſt deſpiſed by prowd folks; both becauſe they are ordinary and common; and followed by mean, and ordinary perſons: yet it ſtands with a good conſcience to provide, that our *courſe of life* be ſuch, as in which we benefit humayne ſocietyes. And an uncomfortable thing it is to him, that hath any either feare of God, or love to men, to ſpend his dayes, and labour in ſuch a *courſe*, as by which more hurt then good comes to the world.

It is a good and godly courſe for a perſon diligently to read, and ſeriouſly to meditate upon ſuch places of holy Scripture, as concern his, or her ſpeciall *calling:* as, for the magiſtrate diligently to read Deut. 1. 16. &c. the miniſter 1 Tim. 3. and ſo for huſband, and wife; father, and childe; mayſter and ſervant; and the reſt: that by ſo doing we may both more fully learn, and better remember, and conſcionably practiſe the particular duetyes, in which God would have us exerciſe our generall chriſtian graces.

CHAP.

CHAP. XXVIII.

Of the uſe, and abuſe of things.

Auſtin. WE are ſaid to *enjoy God alone*, and to *uſe the creatures*: becauſe we are not to reſt in them; but in God onely, to whom we are to be holpen by them. And of the things which we *uſe*, ſome of them we muſt *uſe, as*

1 Cor. 7. *though we uſed them not*: others, as though we *uſed them*. *The World*, and all things ſerving for this life, we ought to *uſe* with a kinde of indifferency, and without ſetting the affections of our hearts upon it, or them, how buſy ſoever our hands be about them: ſpirituall good things, on the contrary, and which concern our eternall happines, we ought to *uſe*, as *uſing* them indeed, with all earneſt bent of affection upon them; and as not ſuffering our ſelvs, at any hand, to be diſappoynted of the fruit of them.

Eccleſ. 3. *God* (ſayth the wiſe man) *hath made every thing beautifull in his time*: and indeed, every thing is good for ſomething: (I mean every thing that God hath made; for there are many vayn and leaud deviſes of men, which are truly good for nothing) as, on the other ſide, nothing is good for every thing. And hereupon *Prometheus told*

Plutarch. *the Satyre, when he would haue kiſſed the fire, upon his firſt ſeeing it, that if he did ſo, it would burn his lips, as not being for that uſe, but to miniſter heat, and light.* Some things alwayes bear, as it were, their *uſe* on their backs, and cauſe alſo the right *uſe* of other things, where they are found; as the ſanctifying graces of Gods ſpirit, which yet ſome *uſe* more fully,

fully, and faythfully then others; and this is also a grace of God: whereas all other things haue theyr good in theyr *useing*, and not in their owning. And a great poynt of wisdom, and advantage for good it is to apply things to their right *use*, and end, whether great, or smal. He that can doe this spiritually, is happy, though he have receaved but *one pound* for others *five*, or *ten*. As on the other side, how many were, (though not happy, yet) lesse miserable, if they altogether wanted the wit, learning, riches, and authority; which they want grace to *use*, according to the will of the giver?

A man hath that most, and best, whereof he hath the (lawfull) *use*. And hereupon a follower of a great Lord was wont to say, that he had, in effect, as much, as his Lord; though he were owner of little, or nothing: considering how he had the *use* of his gardens, and galleryes, to walk in; heard his musick, with as many ears, as he did; hunted with him in his parkes; and ate, and drank of the same, that he did, though a litle after him; and so for the most other delights, which his Lord enjoyed. And, in truth, what great difference is there, save in the proud, and covetous minde of a man, whether he himself, or another be owner of the good things; whereof he with him, hath the lawfull *use*, and benefit?

Distinction must be put between the things themselvs, and their casuall, and personall abuses: otherwise the natures of the things can neither be rightly conceaved of, nor expressed. Chemnit.
Neyther doth the *abuse* of good things so take away, or make forfeyture of *the use*, as that the counsayl of *Lycurgus* is to be followed, who would have *the vines cut down, because men were sometimes druncken with the grapes.* Plutarch
Yet may the *abuse* of a thing be so common, and notorious; and the *use* so small, or needlesse; as better want the small

use, then be in continuall danger of the great *abuse* of it.

The best things *abused* become the worst, both naturally, and morally, by reason of a greater force in them then in other things. which we must not therefore superstitiously disavow, or cease to account the best, as they are; but we must thereby be warned to *use* them the more warily, that we may enjoy their full goodnes; and not prejudice them by abuse: Otherwise, we shall be lyable to the curse of a greater then *Aristippus*, who

Laertius. *wished a plague upon those wantons, who by their abuseing it, had defamed a sweet oyntment, wherein he took delight.*

All evil stands in the abuse of good. And good things

Tertull. are *abused* commonly, eyther when they are unmeasurably *used*; as it is said of wyne, that *the first cupp quenches thirst, the second procures chearfulnes, the third drunkennes, and the fourth madnes:* or by applying them unaptly, or to wrong ends, or persons; as when one

Cyprian. *offers light to the blynde*, or *speech to him that is deaf*; or *wisdom to a brutish man*; or as when cowards fight with their tongues, and swash-bucklers dispute with their swords: or in regard of their supernaturall *use*, when we referre not all to the glory of God, and our own, and others eternall good, and welfare: which are the utmost ends of all things.

CHAP.

CAP. XXIX.

Of Riches, and Poverty.

IT is the firſt degree of riches to have what is neceſſarie; the next to have what is enough. Seneca. And indeed, he is a *rich* man, who wants no outward means, wherewith to mainteyne himſelf, and his, plentifully, in that ſtate of life, in which God hath ſet him, whether high, or low: and he *poore*, on the contrary, to whom that proportion is wanting. And hence it comes to paſſe, that there are *poore* kings, and rich coblers; *poore* landlords, and *rich* tenants: as there are warm dayes in winter, and cold in ſummer; reſpecting the ſeaſon of the yeare.

Beſides, if a perſon have the poſſeſſion, and not the uſe of *riches*, and be ſick of that *diſeaſe*, which *Salomon ſaw*, and experience of all ages confirms to be *common among men*; namely of *a man*, to whom *God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſyreth: and yet God giveth him not power to eat thereof*; I would not call him, but rayther his cheſts and ſtorehouſes *rich*; ſeeing, he as well *wants that which he hath* (in regard of its uſe, and end) *as that which he hath not*. Eccleſ. 6. Ieroms.

A freind of myne in the univerſity was wont to tell me merily, and wittily, that ſurely there was ſomething in this *mony*, more, and better, then he, and I ſaw: ſeeing ſuch a great wiſe, and learned man (whom he would name) loved it ſo well; and ſuch another, as wiſe and

learned as he, as well as he; and ſo a third, and a fourth. He knew well ynough, it was not any good in it, which we ſaw not; but luſt, and filthy coveteouſnes in them, whoſe learning, and wiſdom ſhould have taught them to deſpiſe, and hate ſuch baſemyndednes. And in truth, if in any other thing, baſenes of mynde is ſeen in *the love of mony*, and ſo they are juſtly contemned in the eyes of others, that are enamoured of it. Some do make *theyr*
Phil. 4. *belly theyr God*; and thoſe are men of an abject ſpirit: others their *riches*, (for *covetouſnes is idolatry*) and that in a ſpecial
Epheſ. 5. work of devotion, by truſting to them, which no man doth to his belly: yet is the *covetous*, of the two, the more vile, and ſervs the baſer God: for *the life* & belly (for which food is) are *better then food*; and yet food for the belly is the beſt part of *riches*; and that of which alone *Adam* in innocency ſtood need. If men were not above meaſure infatuated with ſenſuallitie, they, who know inward good things, would not affect outward inordinately. That fools, and idiots, that know no better things, ſhould *love mony*, is not ſtrange: For oxen love graſſe; and ſwyne draffe; and every creature naturally the beſt thing which it knows: But that wiſe, and learned men, and they who know the good things of the minde, ſpecially the good things of God in his word, ſhould ſo doat upon it, is moſt vile, and monſtrous. Some *love mony* for it ſelf, and for the bare poſſeſſion of it, and becauſe they delight to tell their pence: but that is the caſe of few of learning, or wiſdom. But as mouls by digging in the earth rayſe up hils: ſo do they hope to clyme up by this baſenes; as being ſet a work, this way, by ambition, for the moſt part; which too often breeds in the breaſts of men rarely endowed; as the cancker doth in ſweet flowers. For ſuch men eſteeming themſelvs worthy of ac-

count

count in the world for their excellency: and perceaving *riches* the readyeſt way to procure it, or make way for it; they lay hold thereof with both hands: and being *ſeduced with the love of money* for that end, do for the getting, and keeping of it, *peirce themſelvs through with many ſorrows.* 1 Tim. 6.

The bleſſing of the Lord maketh rich. If *wealth* come by inheritance; it is Gods bleſſing that a man is borne of *rich* freinds, and not of *beggars*: If by mens free gift; it is his bleſſing, that hath made them able, and willing to do us good: If goods be gotten by induſtry, providence, and skill; it is Gods bleſſing that both gives the faculty, and the uſe of it, and the ſucceſſe unto it. And as *riches* are in themſelvs Gods bleſſings, ſo are we to deſire them of him, and to uſe lawfull diligence to get them: for the comfortable courſe of our naturall, and civill ſtate: For though we are to be able to bear *poverty*, if God ſend it: yet ſhould we rayther deſire *riches*; as *a man, though he can go afoot, yet will rayther chuſe to ride.* Secondly, to free us from ſuch temptations unto ſin, as *povertie* puts many upon. Thirdly, that they may *miniſter unto us, and ours, more plentifull matter of exerciſeing vertue, and goodnes*, ſpecially of mercy towards the *poore*, and them in need. God could, if he would, eyther have made mens ſtates more equall, or haue given every one ſufficient of his own: But he hath rayther choſen to make ſome *rich*, and ſome *poore*, that one might ſtand in need of another, and help another; that ſo he might try the mercy, and goodnes of them that are able, in ſupplying the wants of the reſt. And the *richer* ſort that make not this account, know not wherefore God hath given them theyr *goods*; and are as *poore* in grace, as *rich* in the world. Prov. 10. Seneca. Prov. 30. Seneca. Deut. 15.

Both *poverty* and *riches*, if they be in any extreamity, Prov. 30.

haue their temptations, and thoſe not ſmall: In which regard *Agur* prayes God *to give* him *neyther* of both; *but* to *feed him with food convenient for him.* And, in truth, the middle ſtate is freeſt from the greateſt danger eyther of ſin, or miſery, in the world: as *Icarus* his father told him, that *the middle way was ſafeſt for his waxen wings, neyther to be moyſtned with the water, nor molten with the heat of the ſunne.* And of the two ſtates, the wiſe man inſinuates in that his prayer to the Lord, that the temptations of *riches* are the more dangerous. *Povertie* may drive a man to *ſteale*, or deal unjuſtly with others; and after to *lye*, or, it may be, and, as the Holy Ghoſt inſinuates, by ſwearing to *take the name of God in vain*, to cover it: But if a man be *rich*, and *full*, he is in danger to *deny God*, and to ſay in pride, and contempt of him in effect, as *Pharaoh* did, *Who is the Lord?* For hardly doth any thing cauſe the mynd to ſwell more with pryde, then *riches*; both by reaſon of the eaſe, and plenty of worldly good things, which they bring with them: as alſo of the credit, which *rich* men, or their purſes, have in the world; and both thoſe ſpecially, if they have gotten their *wealth* by their own art, or induſtrie. He that is proud in a *poore* eſtate, would in *a rich* be intollerable before men, as he is in the meane while abhominable in Gods ſight: He that is humble in a *proſperous*, is a good ſcholler of *Chriſt*, and hath taken out a hard leſſon, which the Apoſtle would haue *Timothy* to *charge the rich withall*; which is, that they ſhould *not be high minded, nor truſt in uncertayn riches* From *rich* mens pride in themſelvs ariſeth commonly contempt of others, ſpecially of *the poore.* I have known *Nabals*, who, in my conſcience, have, thought, that all that were not *rich*, were fools; notwithſtanding any eminencie in them of gifts, or graces.

1 Tim. 6.

But

But thus to *mock*, or despise *the poore*, is to *reproach God* Prov. 17.
that made him so: and besides, if the person be wise,
and godly, as he may well be; for any bar that his *po-* Eccles. 9.
vertie puts against him; it is withall, to despise the
image of Gods wisdom, and goodnes in him. But for
us; considering how the truly wise, by the spirit of
God, pronounceth, that *the poore who walketh in his up-* Prov. 28.
rightnes, is better then he that is perverse in his way though
rich; as also, that *a poore, and wise child is better then* Eccles. 4.
an old, and foolish king; we should have that strength
of fayth against sense, and carnall reason; as, in all
resolvednes, to prefer an honest, or wise *poore* man be-
fore a rich *Naball*. Besides, though still the *rich man*
be, and will be *wise in his own eyes*; *yet the poore that hath* Prov. 28.
understanding searcheth him out: and by searching often
findes, that litle witt (being imployed wholy there-
about) and lesse grace, servs to get *wealth* with. A *poore*,
and playn person seeing a *Dives* ruffle in silcks, & glit-
ter in gold, and silver, is half readie to worship him, as
a petty God, many times: But after findes by his speech,
and other caryage, by which a fool, and wise man are
differenced, that if he had so done, he had but worship-
ped a golden calf.

God sends *poverty* upon men to humble them, both
in the want of bodily comforts, and specially in re-
gard of *the contempt*, which it *ever casts upon men* in the *Martial.*
worlds ey. And *blessed* indeed are they, who by *po-*
vertie, and other worldly crosses are humbled so, as to Math. 5.
become *poore in spirit*: not being of those, of whom
the complaynt is, that they are *humiliati*, not *humiles*. As *Cassander.*
if *a rich man be humble, he is not of the rich of the world*: so, *Bernard.*
if a poore man be proud, he is not of the Lords poore, and bles-
sed ones. Some are of opinion, that none but *rich* folks
can

can be proud. But *the pride* of many (as was said of *Diogenes*) *may be seen through their rags.* And who ever saw any prouder, then some such worms, as in whom no others could discern any thing outward or inward, (saving the divell) that should make them so? God in his good, and wise providence many tymes sends *poverty*, and other calamities upon such, to restreyn them; whose overswellings of pride, if they enjoyed a *prosperous state*, would make them both odious, and troublesome to all societies.

There be some, who out of a kynde of naturall diligence, patience, parsimony, and contentment with mean things, seem so fitted for a *poore*, and mean state, as that if they were ever pressed with want, they would ever be good, and vertuous; but being *rich*, and *wealthy*, are eyther base mynded, or arrogant, in the eyes of all men: There are also, who by their kynde, and courteous disposition seem so fitted for *prosperitie*, and *plentie*, that if they ever enjoyed it, they would be no meanly good people; and yet falling into a *poore*, and *needie* condition, they appear not onely impatient, but unconscionable also. But the truth is, that howsoever some be fitter for the one estate then the other, and so carry it better to the world; yet he that is not, in his measure, fit for eyther, is indeede fit for neyther. The Apostle had *learned*, and so must all good Christians with him, *both to be full, and to be hungry; both to abound, and to suffer need.* He that is *not faithfull in a litle, would not be faythfull in a great deal*; and so, for the contrary. He that is impatient, or unhonest in *poverty*, would be and is wanton, or arrogant, or otherwise faultie, though more closely, in aboundance: *neyther is any broken with an afflicted state, save he, who is too much inveigled with a prosperous.* He again, whose course

Phil. 4.

Luke 16.

Austin.

courſe is either to high, or too low, in *plentie*, would never keep a mean in want.

The over-valuation of *riches* drives divers men to divers, yea contrarie appearances: ſome to *make themſelvs rich, though they have nothing*: and others, *to make ſhow of poverty, though they have all abundance.* The former ſo much eſteem of *riches*, and think them ſo much eſteemed of by others, as that, if they ſeem not to the world to have them, their life is a death unto them: and therefore they will be ſure to make a fayr outſide, and appear *rich*, though they be nothing leſſe. The other eſteeming themſelvs happy in having, and keeping them; conceal, and ſpare that theyr *treaſure* what they can; leaſt by haveing it known, they ſhould be occaſioned, one way, or other, to diminiſh it. Both are *injurious to God, to other men, and to themſelvs.* To God, in belying him; the former, as if *he had given them that which he hath not*: the latter, as *not haveing given them that which he hath.* To others; the former, in getting into their hands *the riches, which they cannot ſatiſfy for*; or credit, which they deſerv not: the latter by *with-holding both from God and men their due.* To themſelvs; the former, in fruſtrateing the occaſion of *humiliation*; unto which the Lord by *poverty* cals them: the latter, by preventing, or quenching the provocations unto thankfulnes to God for his *plenty* beſtowed upon them, beſides other comfortable effects thereof.

Prov. 13.

Carthw.

Iam. 1.

The Apoſtle poynts at ſome Chriſtians (ſo called) that *will be rich*, even, whether God will, or no; and ſay he what he will, and almoſt do he what he can, to hinder it. They *will be rich* (if it may be) keeping fayth, and good conſcience in outward profeſſion; If that will not be, they *will be rich* without them; and rayther *looſe their own ſouls then not gayn the world.* But *wo be unto*

1 Tim. 6.

Math. 16.

Iude 11. *them*; for *they run greedily after the errour of Balaam*; and will haue God alſo run with them, otherwiſe he is not for their company.

CHAP. XXX.

Of Sobriety.

Titus 2. THE *grace of God* (in Chriſt, & his goſpell) *which hath appeared, teacheth us* as well *to liue ſoberly, as iuſtly, and godlily in the world.* And he that is not *ſober* in himſelf, uſeing, and deſireing moderately, the good things of this naturall life, as meat, drink, apparrell, ſleep, paſtime, credit, and the reſt; will neyther converſe righteouſly with men, nor piouſly with God. He that takes more to himſelf, then is due to him; cannot give eyther God, or men theyr due.

Boethius. *Nature is content with few, and ſmall things*: for *though the belly will be craveing, yet it is no exacting creditour*; *but*
Seneca. *will be ſatiſfied with a ſmall proportion*: *which to preſſe with ſuperfluityes, makes things eyther unpleaſant, or hurtfull.* It
Patricius. is reaſonable to deal with, if *we give it but what we owe, and not what we can.* In reproof of *gluttony*, and *exceſſe*, one ſayth, *that the throat hath killed more then the ſword.* And I think it may be truly ſayd, that how hard ſoever it haue gone with many in the world, at times; that more haue receaved hurt by eating too much, then too litle. And though many be of mynde, that by devouring a great deal, they ſhall make their bodyes the ſtronger, and liues the longer: yet is there reaſon to think, that were not men provoked by company, and ſenſuall objects; or miſled by

by inordinate appetite; or miſwonted by cuſtom; even half the meat and drink which the moſt uſe, would afford as long, and ſtrong a ſtate of body, and bodily health, as they do enjoy. *Moderate dyet* (ſayth one) *is good both for the ſoul, and body*: and ſo is it for the eſtate alſo and the contrary pernitious; God both ſaying, and ordering, *that he that loveth wyne, and oyl ſhall not be rich. He*, eſpecially if he be a poore man, and of ſmall means, *that will this worlds goods win, muſt at his belly begin.* *Ierom.* Prov. 21.

It is a baſe, and beaſtly thing, for a man to give himſelf to *eating*, and *drinking*, or to eyther of them: *neyther are ſuch to be reckoned* (ſayth one) *among men but beaſts.* But for a man to be ſo *inordinate*, as to hurt eyther his body, or minde by exceſſe (as *a riotous youth delivers over to old age a feeble body*, and more feeble mynde, and deſtitute, for the moſt part, both of wiſdom, and grace) is to follow the baſeſt of beaſts, and to become ſwyniſh: Few other beaſts ſave Swyne will *over-eat* themſelvs. Neyther is it any ſufficient excuſe for him that hath plenty to be exceſſive; more then for *the cook that had made the meat overſalt, to ſay, that he had ſtore of ſalt by him.* Neyther yet excuſeth it, that by cuſtom ſome are *able* (as they ſay) *to bear their drink*, and not be overcome by it. For, albeit *drunckennes* in this be very odious; that whereas other ſins deprive perſons of Gods image, it deprives them of mans; leaving them the uſe neyther of reaſon, nor ſpeech, in which two things man differs ſpecially from beaſts; no nor of ſenſe, and motion accordingly, wherein beaſts excell ſtocks and ſtones; but ſo blockifyes them, for the preſent, *that neyther hand, nor foot, can do their office*: yet the Lord by the prophet denounceth a *Wo* not onely againſt them that are overcome by drink, (which may befal ſome by a very litle, through naturall weaknes of brayn) but againſt them, who *Seneca.* *Cicero.* *Terence.* Eſay 5.

can overcome it, being *mightie to drink wine, and men of strength to mingle strong drink.*

1 Cor. 8. Considering that *meat*, (and so for other bodily good things) *makes us not the more acceptable before*
Chap. 7. *God*; and that *God will destroy both the belly* (in that use) *and meat*: it should teach us, in the mean while, *moderately* to use all things for the belly, and naturall life. But if, besides these considerations, we weigh with our selvs, how unworthy our sins make us of the least comfort by any of Gods creatures; specially, if with these things concerning our selvs, we weigh how many in the world, and those of the Lords faythfull servants, stand in need of *meat*, *drink*, *&c.* for their naturall necessitie; If there be in us eyther fear of God, or love of men, it will work in us a great conscience not to mispend any thing vaynly, or riotously, wherewith we might comfort the hearts of them that need it. And they who in this case will not be warned by *Moses*, and *the Prophets*; nor by Christ and the Apostles neyther; shall
Luke 16. with the glutton feel the *torment of the flame* of Hel, for their excesse in themselvs, and unmercifulnes towards others.

The speciall use of *wine*, and *strong drink* is, that
Prov. 31. *the heavy of heart, and readie to perish might drink, and forget his povertie*, and miserie. But the abuse is more common then the use; by which the strong, and stout take the greatest part therein; *drinking* many times, till they forget both God, and them selvs; whilst the other languish in want, and sorrow.

Math. 24. Christ, and his Apostles oftens joyn in their ex-
Luke 12. hortations *sobrietie*, and *watchfulnes* together. For
1 Thes. 5. *drunkennes*, and *gluttonie* make men fitter for sleeping

ing, then watching. And ſo doth all exceſſe in bodily things draw with it carnall ſecuritie; and ſecuritie deſtruction. We are therefore to be *ſober* in the deſire, and uſe of all earthly things, that we may watch: and to watch, that we may eſcape the danger of ſpiritual enimies, which watch for our deſtruction.

When thou ſitteſt to eat with a ruler (ſayth the wiſe man) *conſider diligently, what is before thee, and put thy knife to thy throat, if thou be a man given to thine appetite.* They that eat with rulers, or where there is varietie of delicates, are apt enough to *conſider diligently what is before them*; but it is for the moſt part, not to reſtreyn their appetite, as it ſhould be; but rayther to provoke it. But a wiſe man will conſider of his temptations, to eſcape the danger of them: a foole to provoke himſelf to ſwallow them the more greedily, as the fiſh doth the bayt with the hook under it. Prov. 23.

He onely is not overtaken with unlawfull things, who inureth himſelf, at times, to abſteyn from many things lawfull. He that will go as near the ditch, as he can, will at ſome time, or other, fall in: So *he who will take all the libertie, that poſſibly he may lawfully, cannot but fall into many unlawfull things.* Thereupon, *Auſtins mother would not allow the young mayds committed to her government, to drink as much water as they would:* leaſt afterwards, becomming wives, and *having plentie, they ſhould uſe exceſſe in wyne.* Gregorie. Auſtin.

CHAP. XXXI.

Of Liberality, and its contraries.

Arist. *Lactant.* *Cicero.* *Ambrose.* *Cicero.* *Seneca.* *Seneca.*

Liberalitie teacheth us to *bestow our worldly goods, when, upon whom, and as we ought*, in obedience unto God, and for mens good. This is *to be done without hope of requitall from them; as not being a mercinary vertue*, but that wherein a man looks to *his dutie to others*, and *not to profit from them*. Els it is not *liberality* rightly performed, but a bargayn well made. Neyther is that to *be accounted liberalitie, which is done for vayn glory; seeing the work is named from the affection*: Least of all that, when men *give to some, that they may take from others*. This is rayther theeverie upon condition. Many account themselvs, and are by others accounted not onely *liberall*, but even *bounteous*, becaus they give great gifts: whereas, if we consider the persons on whom, and the ends for which they so pour out themselvs, and their mony (and other mens also, oft tymes;) we shall see that in truth they deserv no more the name of *liberall*, then those *prodigals* do, who bestow their goods upon harlots, for the satisfying of their lusts. For as that is *not a benefit which wants the best part of it*, namely, *to be given in iudgment*: so *neyther is that liberalitie*, which wants that part; but *the casting away of a mans goods*.

This vertue exercised in great states, and gifts, is called *bountie*, and *a kingly vertue*: But may preserv the due respect of *liberalitie* in the smallest matters, and by the poorest persons, if it be constant: which rayther *teacheth to give a litle to many, then much to few*. This was verifyed in

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the churches of Macedonia, towards the poore Saints in Ieruſa- 2 Cor. 8.
lem; whoſe deep povertie abounded unto their rich liberalitie.
The ſame is confirmed, by our Saviours teſtimonie of
the poore widows contribution of two mites, that ſhe gave there- Mark. 12.
in more then all the rich men. None can give more, and
therein be more *liberall, then he that leavs himſelf* litle, *Ambroſ.*
or *nothing*. On the contrary; None can *ſpare* more, and
therein be more *covetous*, then he, that will not do the
litle which he can do, and his neighbour ſtands in need
of. It is the dangerous errour of poore men, that one-
ly the rich are *covetous*, or *liberall*. They may be, and oft
are, as very *mizers*, and odiouſly *covetous* in their penny;
as the other in their pound. So may they be as *liberall*.

Every one, ſayth *Solomon*, *is a freind to a man of gifts:* Prov. 19.
which have in them, ſayth another, *a kinde of ſecret force to*
draw the mindes of men, as the loadſtone draweth iron: and *Cartwr.*
that not onely of them that deſire to uſe the *liberalitie*
of others; but of *ſuch alſo, as neither need, nor would uſe*
the ſame. Look what *liberalitie* looſeth a man in his purſe,
it gets him in a better place; not onely in heauen, but
in earth alſo, and the beſt place there, the hearts of men,
and their loving affection. On the contrarie, *covetous*
men are contemned, and hated, not onely of them,
whom they wrong by unjuſt getting, or keeping; but
by all others that know them, though all dare not ſo
manifeſt. Their credit with others, and comfort in
themſelvs is onely in their purſes.

It is a queſtion amongſt learned men, whether of the
two extreames of *liberalitie*; *prodigalitie* in the exceſſe,
or *covetouſnes* in the defect, is worſe: but ſomething the
leſſe needfull to be determined, conſidering how of-
ten they meet togither in the ſame perſon, and beget
eyther the other. Many *luſt, and deſire to have* (and ſome- Iames 4.

times

tymes obteyn) *that they may conſume upon their pleaſures*: like unto kites, and gleads, and other ravenous birds, who are ever watching, and catching for prey, and yet remain ever caryon-lean, converting the greateſt part of their nouriſhment into long feathers. As ſome deſire riches that they may haue them: ſo a great part of the *coveton-ſnes* reigning in the world, is to maintayn *prodigall* expences: that look *what covetouſnes hath gathered together, ryot may laſh out and conſume*. For men, as well as women, being with child of ryot, and exceſſe in diet, apparrel, and other worldly vanities; long for riches, and great gettings, to nouriſh, and maintain their luſts: without which they are in danger to caſt their calf. On the other ſide, they who ſcape beſt with *prodigalitie*, are driven to repair their too great *laviſhnes* in one thing, by too great *nigardlines* in another. But as it was ſaid of *Cataline*, that *he was prodigall of his own, and covetous of other mens*; ſo the greateſt *miſpenders*, for the moſt part, are conſtreyned to be as great *miſgetters*, to feed one vice by another. Hence ſome borrow without means, or meaning, to pay again; circumvent others, if they haue more cunning then they; oppreſſe them, if they have more power; and ſome are driven to plain theeverie, violent, or ſecret. Yet if we will compare together theſe two naughts, we ſhall finde *covetouſnes* the worſe of the twayn. For, firſt, *it is the root of all evill*: for that there is no evill fruit but will grow of it. *Iudas ſould Chriſt for it*: And manie thouſand daylie ſell their bodies and ſouls to ſin, and hell for it; and would ſell Chriſt, if he were in their hands: whereas wiſe men, and lawyers count the *prodigall* raither *vayn*, or at the worſt, but *half mad*, and *not capable of governing his own goods*; then miſcheivous. Secondly, *Covetouſnes* is by the Apoſtle called *Idolatrie*, not in the common condi-

Gregory.

Salluſt.

1 Tim. 6.

tion

tion of all ſinns, in which men either in affection, or effect, eſteeme of tranſitorie vanities aboue God; and deſpiſe him, in compariſon of them; but eſpecially for that they put more confidence in their riches, for their ſafetie, and welfare, then they do in Gods providence; and by them promiſe themſelvs all aboundance of happines. This madnes befals not the *but half-mad prodigals.* Thirdly, The *covetous* doth good to none, nor to himſelf neither; many tymes; *wanting as well the things he hath, as the things he hath not; God not giving him power to eat of, and uſe his riches.* Whereas the *prodigall* doth good to manie, though not well. Fourthly, *Covetouſnes* is a baſe, and beggarlike vice: *Prodigalitie* a worſhipfull, honourable, and kingly ſin. Fiftly, Povertie, and want (the fruits of *prodigallitie*) prove, oft times, good ſcool-maſters to the ding-thrift, for his bettering; as we ſee it fell out with *the prodigall ſon*: But the effects of *Covetouſnes* (which are uſually riches, and plentie) harden the hould-faſt; cauſing him to bleſſe himſelf the more, in his wicked way. The ryot of *the prodigall* drawes him dry; but the gettings of the other ſerve to feed his diſeaſe, which cauſeth him, dropſie-like, *the more he hath, to deſire the more.* Ad we unto all theſe, that whereas *age is ſome remedie againſt other vices,* (ſpecially againſt *prodigalitie*) which *grows old*, and decayes with the perſon, in whom it is;) *Covetouſnes then grows young*: ſo as they who are but *thriftie* in youth, are uſually *covetous* in age. And though it ſeem, and indeed be unreaſonable, *that the leſſe way men have to go, they ſhould be carefull for the more viandour*, and proviſion, *for their journey*; yet are there divers colourable occaſions, though no juſt cauſes of this maladie. As firſt, age being impotent, and unable to ſuſteyn it ſelf, is occaſioned the more carefully to ſeek, and get

Seneca. Eccleſ. 4. Luke 15. *Polybius. Ierom.* *Cicero.*

riches, as a ſtaffe to lean on. But for this, we ſhall never ſee any more *greedie*, then ſuch as have more then enough for many ages: *their aboundance no more quenching their* Gregory. *luſt, then fuell doth the flame.* Secondly, the aged are oft charged with families, and freinds, for whom they are to provide; from which burden youth is free: for *chil-* 2Cor.12. *dren are not to lay up for the parents, but parents for the chil-* Eccleſ. 4. *dren.* But for this alſo; we ſee, that *a man, though he be alone, and have no ſecond, neyther child, nor brother, puts no end of labour to get, nor is ever ſatiſfyed with riches.* I have not in my life obſerved any more given to *covetouſ-nes*, then ſuch as have not, nor are like to have children to leave their goods to. Thirdly, the other luſts of *prodi-gal* youth languiſhing in age, the heart (not being ſet upon God, and true goodnes, which alone could fill, and ſa-tiſfy it) findes onely the luſt of *coveting* riches a fit gueſt to harbour in it; wherewith the fleſh mainteyns it ſelf, that it fall not wholly into decay. So *Symonides, being ac-* Plutarch *cuſed of covetouſnes, anſwered, that whereas the delight of all other pleaſures was gone, he nouriſhed his age with that alone profitable pleaſure.* And laſtly, which is worſt of all, though God have ſet religion, and *covetouſnes* at ſuch va-riance, that they can not poſſibly reign in one perſon: *None can ſerve God, and mammon:* And again, *He that lo-veth this world, the love of God dwelleth not in him:* yet we ſee it, that religion working in perſons a loathing of *ex-ceſſe* in worldly vanities, their fleſh ſo works with it, as it diſpoſeth very manie to ſuch a *warines*, as between which, and playn *covetouſnes* there is too near affinitie. Yea how many have I known, who having paſſed the danger of *the high-way ground*, and *underſtood the word of God* preа- Math. 13. ched, and profeſſed the ſame: and of *the ſtonie ground* too, in undergoing ſome troubles, and *perſequntions* for the

ſame:

ſame: yet nouriſhing in themſevs too much love, and *care of worldly riches*, have had all their goodnes *choaked* before the harveſt, by thoſe dangerous *thornes?* Againſt this ſo dangerous, deceitfull, and cloſe-cleaving evill, we are, firſt, to get into our hearts fayth in Gods providence, as well, and as much, for *the good things of the life preſent*, ſo far forth, as they are good indeed, as of that to come. 1 Tim. 4. He that dares not in the uſe of good means, truſt God for this life, doth not indeed truſt him for *life everlaſting*, how oft ſoever he ſay over his creed. Such a man mocks with God, in making a ſhew of truſting him with that, which in truth he profanely deſpiſeth: whereas, for worldly good things which he deſires in earneſt, he will truſt God no further then he ſees him. Though the Lords love ſhew forth it ſelf more in heavenly, then in earthly things; yet his truth bindes him alike to performance, as he hath promiſed: upon which, he that dares not reſt for the leſſer, makes but a ſhew of reſting for the greater. Secondly, we muſt get *contentation with that which we have, ſeeing God hath ſaid* to us, *I will never leav thee, nor forſake thee:* Hebr. 13. eſteeming, and ſaying with our ſelvs, that this which we enjoy with a good conſcience, and by means lawfull, diligently uſed, is our alotment from God, by the ſanctified uſe whereof, he will provide competently for our temporall ſtate, and further our eternall. Thirdly, conſidering, how uncerteyn means of our good, even for this life, all earthly things are; and how, many times they become the very ſnare thereof, as in the caſe of *Naboth*; and how alwaies the *coveting* of them deprives of the hope of a better: (for *the covetous* is an *idolater, and hath no inheritance in the kingdom of Chriſt, and of God*) it is both ſin, and folly, inordinately to affect the getting, or keeping of them. But, as *the Phariſees being covetous, mocked at Chriſt*, when 1 King. 21. Epheſ. 5. Luke 16.

they heard him ſpeak againſt their joyning *the ſerving the mammon of unrighteouſnes*, with *the ſerving of God*: ſo men, in all ages, becomeing rich by *covetouſnes*, and proud by riches; are ready to mock at whatſoever God, or man can ſay againſt their *gaynfull wickednes*.

Conſidering how many poore people want, and of thoſe not a few, the living members of Chriſt Ieſus; we ought to make great conſcience eyther of *ſpending prodigally*, or *ſparing covetouſly* any thing leſſe, or more, wherewith we might comfort them, and ſhew them mercy: how much more, of that whereby we ſhould deal juſtly with them in giving them their due? which ſhould firſt be done.

CHAP. XXXII.

Of Health, and Phiſick.

Health is the greateſt bodily bleſſing, which God beſtows upon any in this life: yet is it one of the leaſt regarded: partly by reaſon of its commonnes to al ſorts of people, poore and rich, fools and wiſe, the vileſt and moſt excellent otherwiſe: partly, for that it is a naturall good thing, which we bring, for the moſt part, into the world with us, and ſo oftens preſerv, without any ſenſible change: And accordingly, we ſee, that no man is the more honoured for his *health*; which can ſcarſe be ſayd of any other good thing whatſoever. *Plutarch.* The benefit of this *moſt ſweet ſauſe of al other goods* is ſcarſly diſcerned by them that enjoy it, till *ſicknes* come: for then not onely *Orpheus his ſong*, but much more our own experience

rience teacheth us, *that nothing is avaylable to men without health:* neyther riches, nor honour, nor the greateſt delights for belly, or back, which the earth can affoard. This bleſſing therefore, where it is, may be ſet alone againſt many other wants: and God acknowledged to deal graciouſly with us in beſtowing it, though with the want of many other outward good things: which though others enjoy, yet without it, they want the comfortable uſe of them; & have leſſe joy of their lives by far, then we by it, without them.

The beſt rule in *phyſick* is to preſerv *health* by the uſe of things wholeſome, and eſchewing what is noxious, and hurtfull, either in matter, or manner, or meaſure: and that betimes, and before diſtempers have taken too deep root, or that the ſtrength of nature be too much impayred by the inordinate appetites, and licentiouſnes of unadviſed youth. We ſay in the proverb, *At fortie years every man is either a fool, or a phyſition.* But becauſe moſt are fools ſo long before, & that in their beſt years, it is too late for them to become *phyſitions* at this age; & the after years are conſtreyned to bear the manifold infirmities, & diſeaſes which are owing to inordinat youth. And a happy thing it were, conſidering how few young folks will regard, or beleev theſe things, till they be taught them by miſerable experience, that wiſe parents, and governers would ſo ſhew their care over their children, pupils, and ſervants; that where they cannot diſſwade the affection, they might yet prevent the uſing of thoſe unwholeſom, & hurtful youth-banes, unto which inordinate appetite carryes young folk headlong.

I have marvailed oft at the averſnes of many, ſpecially of the meaner ſort, from *phyſick*, in time of ſicknes: but more at their unreaſonable choyſe of *phyſitions*, when they uſe it. How ordinarie a thing is it with a number, that if but theyr horſe, or cow be ſick,

or but in danger; they will let them blood, or get them a maſh, or run to a leach for them? who yet for themſelvs, or their neareſt freinds will neyther ſeek, nor willingly be perſwaded to uſe the counſail, or help of a phyſitian. The reaſons hereof I conceav to be, eyther, for that men are prone, and ready to perſwade themſelvs, and to be perſwaded by their freinds, that they ſhall do wel enough without ſuch helps, and that manie times out of a ſuperſtitious preſumption of Gods ſpeciall help, where mans is neglected: or, on the contrary, when they are heartleſſe, and diſpair of good thereby. But yet more ſtrange is the choyſe which many make, when they uſe means. For though in all other courſes, men ſeek for ſuch, as are moſt skilfull; yet in this they are not onely *more readie to beleev any that profeſſeth himſelf a phyſition, then of any other faculty*; but alſo chuſe rayther to truſt theyr bodyes, and lives in the hands of ignorant *Empericks*, men or women, then of the moſt expert, and learned *phyſitions* that are. Which I ſpeak not, as eſteeming the counſayl, or help of the meaneſt to be neglected, ſpecially where eyther the more skilfull cannot wel be come by, or that the danger is not great: But for that all things are to be done reaſonably, and for the beſt advantaging and likelihood of good, that may be. The cauſes of this are on the *Empericks* part; that they are more officious about their patients; the other being many tymes ſupercilious, and neglective of meaner perſons: Secondly, that they are more bold boaſters of their own doings then the other, whoſe learning makes them modeſt: Thirdly, their affoarding their counſail, and pains at a cheaper rate then the other do; who verie likelily, and as experience teacheth in other countries) if they would

Pliny.

would deſcend to that rule of equitie in other caſes, *(A penny-worth for a penny)* would finde, that *lighter gayns* comming thicker, would *make heavier purſes.* Fourthly, their adminiſtring of *medicines* uſually leſſe offenſive, and loathſome unto nature: which, it may be, the others skill, and care (if cuſtome made not men leſſe compaſſionate then they ſhould be,) might much correct: though it can not be denyed, that by Gods providence, and for mans ſin, the moſt wholeſom things eyther naturally, or morally, are bitter, and unpleaſing. On the *patients* part this aryſeth commonly, 1. from a ſuſpition, leaſt they being mean, and playn perſons ſhould eyther be overreached, or neglected by the learned. 2. From envy, which the learneds arrogancy alſo oftens occaſioneth. 3. From an ambitious deſire in them, to advance thoſe of their own order; as of old, the *citizens of Rome* would have the cheif officers, even the *Conſuls*, and *Dictatours created*, and choſen out of their rank. And laſtly, for that, if any cure be, or ſeem to be wrought by them, which want art, men are therein ready to conceav of a ſpecial divine aſſiſtance, and helping hand of God. *Livy.*

One ſpeciall uſe of a *skilfull artiſt* is to diſcerne aright of the varietie of circumſtances that fall in. Simple men and women have many times the ſame *medicines*, or ſimples, at leaſt, with the moſt skilful doctours: But wanting art, and skil to temper, and apply them, according to the diverſitie of the eſtates of patients, and varietie of accidents within, and without the ſick, they eyther profit not; or hurt one way, what they profit an other. To which purpoſe it was wittily anſwered of the *phyſition*, who *having preſcribed a medicine to his patient, and thereby cured him; and being asked by him afterwards*,

wards, *why the same medicine, which the same person, falling into the same disease again, took himself, did not avayl him, as before*; that *the reason was, because he* (the *physition*) *gave it him not.* Neyther is the use greater of the skilfull in this consideration, then of the experienced.

Antoninus *Physitians* (sayth one, and truely) *have this advantage above them of other professions; that the sun beholds their cures, and the earth covers their faylings.* They that dy under their hands, or by their default, are past complayning of them: they that recover and survive, though, sometimes, by the benefit of nature alone, under Gods providence, will repute, and report them the means of their recovery. Which consideration makes not the honest, and conscionable the more secure; but the more carefull of their account to be given unto God, from whose eyes nothing is covered.

CHAP. XXXIII.

Of Afflictions.

Lamen. 3. ALL *afflictions* are for sin, as the deserving cause: for *living man mourneth for the punishment of his sin.* Whereupon the prophet

Ieremy 2. tels the Iews, that their *own wickednes should correct them. Neyther doth God punish, but where man sins*, sayth one. Now to set

Ieremy 9. these two together orderly, is the propertie of *a wise man*: and accordingly in our *afflictions*, to mourn for our sins, which we then rightly do, when out of the clear sight of their odiousnes in Gods account, we more vehemently desire the pardon of them, then the removing of the bodily

dily *puniſhment*: as who having underſtanding in him, would not raither haue the bodily ſoar healed, then the playſter (though byting) taken from it? And withall, when we acknowledge, that our *afflictions* are infinitely leſſe, then our ſins. Which they that do not, neyther know Gods juſtice, nor their own demerits, as they ought. Neyther yet is it ſufficient, that in ſuch caſes, wee *confeſſe our ſins, and how we haue walked contrarie unto God*; but we muſt withall confeſſe our miſerie, and that God *hath walked contrary unto us*, and brought our preſent *afflictions* upon us. In Confeſſing our ſins we ſhame our ſelvs, and declare our naughtines: but in ackowledging our ſelvs juſtly puniſhed for them; we *honour God*, as a wiſe, powerfull, and juſt Iudg. Levit. 26. Ioſhua 7.

Notwithſtanding there be alwayes the deſert of ſin procuring *puniſhment*: yet God doth not alwayes principally aym at that: but ſometimes that his *power may be ſeen*, as in the *man born blinde*: ſometimes for the honour of his holy *name*, having been *blaſphemed of his enemies* by the *ſins* of his ſervants, as it was by *Davids* adulterie, and other miſcheifs following thereupon: ſometymes for mans ſalvation, as we ſee in the ſufferings of Chriſt: ſometimes for the confirmation of others, *by teſtimonie given to the truth*, as in the caſe of *Steven*, *whoſe ſufferings* (ſayth one) *exhort to the confeſſion thereof*: ſometimes for *the tryall of our faith*, ſeeing *without afflictions neyther others know us*, *nor we our ſelvs*, and for the ſhameing of the divell therein, as in the caſe of *Iob*: ſometimes to draw men nearer to himſelf by humiliation, and repentance, which is a generall end: ſometimes to wean us from the love of the world, unto which we are too much addicted, notwithſtanding all *the ſorrows*, which we do finde in it, and *like foolish travaylers, love our way, though troubleſome, in ſtead* of our

John 9. 2 Sam. 12. Melanct. Ignatius. Iames 1. Seneca. Gregorie.

of our country: sometimes, to prevent some sin ready to break out in us; as physitians let blood to prevent sicknes: Lastly, to make *the glorie which shall be shewed*, and *whereof our afflictions are not worthy, the more glorious*; *as the sun is, when the clouds are driven away, wherewith, for a time, it hath been darkned.* Now, as it were to be wished, that we could alwaies certainly know the Lords particular ends *in afflicting* us; (as we may gather much ordinarily, by the knowledge of his word, observation of his dealing towards our selvs, and others, and due examination of our estate, and wayes in his sight) so is it most necessarie for all his people, ever to hold this generall conclusion; that in all *their afflictions* the justice, and mercy of God meet together: and that he begins in justice, and wil end in mercy, with them.

2 Cor. 12.

Nazianz.

God hath in a peculiar manner entayled *afflictions* to the sincere profession of the gospel, above that of the law before Christ. *The law was given by Moyses*, whose ministerie began *with killing the Egiptian, that oppressed the Israelite*; and was prosequuted *with leading the people out of Egipt, through the sea, and wildernes, with great might, and a strong hand*; and lastly, was finished with bloody victorie over *Sihon, and Og the kings of Canaan.* But Christs dispensation was all of an other kynde: his birth mean; his life sorrowfull; and his death shamefull. And albeit the love of God towards his people be alwaies the same in it self, yet is the manifestation thereof very divers. Before Christs coming in the flesh, in whom *the grace of God appeared*, God shewed his love more fully in earthly blessings, and peace; and more sparingly in spirituall, and heavenly: But now, on the other side, he dealeth forth temporall blessings more sparingly; and spirituall with a fuller hand. It is not unprobably gathered, that, after

the

the deſtruction of the dragon, and beaſt, and recalling of the Iewes after their long divorſe from the Lord; the bleſſings of both kindes ſhall meet together, and the Church enjoy, for a time, a verie gracefull ſtate upon earth both in regard of ſpirituall, and bodily good things.

In the mean while, many would fayn have their worldly advantage, and the obedience of the goſpell to agree together, further then they will. And when they cannot frame the world and their worldly conveniencie to the goſpell; they will faſhion the goſpel to the world, and to their carnall courſes in it. Pitty it is, that ſuch men were not of the Lords councell, when he firſt contrived, and preached his goſpel; that they might have helped him in ſome ſuch diſcreet, and middle courſe, as might have ſerved the turn both for Heaven, and earth. But let the world, in its fooliſh wiſdom, ſay and do what it will, or can; *the way is narrow, which leads unto life*: and conſidering mans naughtines, it is neythet fit, nor hardly poſſible, that it ſhould be broader. Math. 7.

All *the afflictions* which Chriſtians ſuffer are not *afflictions* of Chriſt: nor all the *croſſes* which they take up, the *croſſes* of Chriſt. The *afflictions* of Chriſt may be ſet in three ranks. The firſt, (and thoſe moſt properly ſo called) are when men for Chriſts cauſe, hate, revile, and perſequute us. The ſecond, when we ſuffer *evils*, which we might be free from, and eſcape, if we durſt deny in word, or deed any part of Chriſts truth. The third, and laſt ſort are, ſuch as befall us in the courſe of godlines, though humayn, and as they do all other men; as bodily ſicknes, death of freinds, croſſes, and loſſes by ſea, and land, and the like. If we be members of Chriſt our ſuch *afflictions* are the *afflictions* of Chriſt; els the mercy ſhewed, and good *done* to ſuch were not *done* to Chriſt. But now, if he that

[illegible] his person is a [illegible] Christian, *suffer* for evil doing, he takes not up the *crosse* of Christ, but of the divel therein; and if he put himself upon needlesse danger, and difficulties, he takes not up Christs *crosse*, but his own herein: and so hath his amends in his own hands. Yet may even *afflictions* so coming by our true repentance be sanctified unto us; and we please God in their use, though not in their cause.

Both good conscience and wisdom must be used in applying such scriptures, as speak of the *afflictions* of Christians for well doing: neyther is all that can be sayd out of everie text thereabout, to be applyed to all times. For howsoever hardly at any time, or in any place, things go so well, especially in our dayes (which even they, who are none of the best themselvs, will confesse, yea complayn to be extreamly evill) but that *truth goes with a scratcht face*, lesse, or more; yet the differences of times and state of things must be observed, and put, this way. Yea further, though the times in the generall should be very *evill*; yet for a person, who himself is wel furnished with earthly good things, wel fed, and glad, and in outward peace, to dwel much upon the *afflictions* of Christians, specially with application to the present state of things, is not to hold *decorum*, but hath an appearance more oratour, then preacher-like.

We are never simply to desire *crosses*, because they are naturall evils: nor to abhor from them, because we
Rom. 8. know they *work together* with our *election*, *calling*, *justification*, and *sanctification*, *for our good*: Not as causes thereof, as the forenamed are; for the effects of sin cannot be the causes of righteousnes, or happines: nor yet as means properly; as are the word, sacraments, prayer,

and

and examples of good men: but onely as occasions capable of sanctification to our use, which sins properly are not, as having no good in them, as such; whereas *afflictions* have a morall good in them, as they are of God, and by him inflicted. Though to speak of *crosses* most properly, God sanctifies us to them, in giving us grace to make a right use of them. And considering, how it is both *good for us to be afflicted*, and that God hath promised, that *no good thing shall be lacking to them* Psal. 119. *that fear him*; we are thus to make account; that God and 34. *afflicts* us, as he doth, not onely in justice for sin, but in *faythfulnes* also; that is, both in mercy, and in truth of promise: and must accordingly confesse with the man of God; *I know, O Lord, that thy judgements are righteous;* Psal. 119. *and that thou in faithfulnes hast afflicted me*: and so must learn to take our severall *crosses* at Gods hands, not onely patiently, but thankfully. We have cause to thank our selvs, and our sins, that wholesom things both for body and soul are for the most part bitter and greivous to our nature: and to thank God, that makes *afflictions* bitter-sweets, by turning deserved curses into fatherly corrections to us.

It is commonly receaved for truth, that *in all adversitie the greatest miserie is, sometimes to have been happy.* But we must here use a distinction. *If we onely respect the time in which we are in miserie* apart from the former time, we are both *more sensible of our present miserie, by remembring our former happines*; and also more tender, and delicate, and so lesseable to bear it: But if we consider our whole life together; then the lesse time we are *afflicted*, the lesse our *afflictions* are, in that respect, and so must be mynded of us. It is not nothing, that God hath given us to passe over some part of our dayes in

Boethius. *Keckerm.*

peace, and with comfort: neyther must we be so unthankfull, as to account it no benefit, because it is past: but we must, contrarywise, something quiet our selvs in our present *affliction* with the remembrance of Gods goodnes in our former peace; as did our *example of patience*, who in the extreamitie of his present *distresse* sayd, *shall we receav good at the hand of God, and shall we not receav evill?* Reason teacheth this (except in a case, when God lifts up a man on high, that he may the more violently through him down) how much more, sayth; which perswades the godly mans heart, that the Lord loves him as well, & as much, in his after *afflicted* estate; as he did before in his *prosperous*; as the gold-smith esteems his gold as much, though melting in the furnace; as glittering in the shop: and that the same God will both give patience, and strength of sayth, according to the tryall; and encrease of strength, if he encrease the *affliction*; as also full deliverance in due time. *He will redeem Israel from all his trouble.*

Iames 5.
Iob 2.
Psalm. 25.

As even good men perform their whole duetie to God, with some corruption mingled among: so God promiseth (and performeth accordingly) the good things of this life, with exception of the *crosse*, and *tribulation*. If we could amend the one, God would leav out the other.

Mark 10.

The Lord who *tryed Abraham in his son Isaak, whom he loved*; and *the rich young man* in his *riches* which he loved, knows well in what veyn to strike a man, that the blood may follow. The more we love any earthly thing, we are the more in danger to be *crossed* in, or about it. Not that God envyes our delights, as one man often envyes anothers: but eyther because we do, or lest we should surfet in affections towards it.

Most

Moſt men are moved too much with their own *miſeryes* in this world, melting in them, as wax in the ſun, ſo as they are unapt to hold any impreſſion eyther of fayth, or reaſon: but are too litle moved with other mens *calamities*, not affoarding them ſo much as a compaſſionate affection. Yet may, and doth the contrary extream of over pittying others alſo, prevayl with ſome. Againſt both which it is good to conſider, that eyther we, and they reap ſpirituall benefit by our *afflictions*, or no. If the former; that may, and ought to moderate the *greif*: If not; there is cauſe of greater *greif* for after greater *afflictions* to come upon us, and them.

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CHAP.

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CHAP.

CHAP. XXXIIII.

Of Injuries.

Pacius. AN *Injurie* (ſay the Lawyers) *is whatſoever is not done juſtly.* In one, and the ſame act may be found both ſin againſt God, and *injurie* againſt man. And therefore in caſes of *wrong* done either by violence, or deceit, the offender, under the law, was bound both to make *reſtitution to the wronged*, and alſo *to bring his* *Levit. 6.* *treſpas offering to the prieſt, to make an atonement for him before the Lord.* Sometimes the ſin is taken away, and the *iniurie* remayns; as when the perſon which hath *wronged* another, truly repents; but is not able to make ſatiſfaction: Sometimes, on the other ſide, the *injurie* is taken away, and the ſin remayns; viz. when the offender makes ſatiſfaction by compulſion, or for ſhame; but repents not before God: Sometimes both are taken away, and ſometimes neyther; as both or neyther ſatiſfaction to men, and repentance towards God is performed.

Between the *injurying*, and offending of a man there is this difference; that we may *injurie* him that is altogether ignorant of it; but can offend onely him that takes knowledg of ſome evil in truth, or appearance, done by us, whether with *injury*, or not.

The more power any hath to do *hurt*, without worldly prejudice to himſelf therein, the more carefull had he need be, that he take not to himſelf any lawleſſe liberty *Coloſſ. 4.* that way; *remembring* alwayes *that he hath alſo a maſter in* *Eccleſ. 5* *heaven*; and *that he who is higher then the higheſt regardeth:*

who

who alſo may with more right, and reaſon deſtroy him for ever, then he (how great ſoever) do the leaſt *hurt* to the ſillyeſt worm, that crawls upon the face of the earth.

They who uſe injurious dealings themſelvs hate them in others, and them that offer them; as do they alſo who take knowledge of them. For *whom men fear, they hate*: Now there is cauſe for all to fear him (to his power) that *hurts* any; ſeeing *in wronging one, he threatens all that he hath power to hurt*. Yet if we will look upon things a litle ſpiritually, ſuch perſons are more to be pittied, then eyther hated, or feared; as being, (though cruell to others, yet) more to themſelvs: *hurting others in their bodies*, and bodily ſtates; *themſelvs in their hearts*, and conſciences before the Lord, which is far the greateſt damage. And upon this ground it was, that the ancient father deſyred *Scapula*, that he would *pitty himſelf, if he would not pittie the Chriſtians, whom he cruelly perſequuted*, ſeeing the moſt *hurt* came to himſelf thereby. When therefore we thus ſuffer any heynous *injuries* of any kinde by any, we muſt pray the Lord both to deliver us out of their hands, and them out of the divels, whoſe inſtruments they are, in ſo doing.

Seneca. *Auſtin.* *Tertul.*

For any one man whoſoever to offer *injurie* to any other whomſoever, is unnaturall, and inhumayn: but eſpecially odious in theſe four ſorts of perſons: The firſt is Magiſtrates, and men in authoritie, whom God hath therefore furniſhed therewith, that they might prevent, and redreſſe *injuries* by others; and *exequute wrath upon evill doers*. Which if they become themſelvs, they tranſform the image of the Lords power, and juſtice, which they ſuſteyn, into the image of Gods enemy, Sathan, whom therein they reſemble; and become, after a ſort, *wickedneſſes in high places*, as the divels are. The ſecond are

Rom. 13.

freinds, whoſe office it is by *help*, *counſayl*, *riches*, or otherwiſe, to ſuccour their *wronged freinds*; and if no other way, at leaſt, by condoling with them, and comforting them. *A man that hath freinds ſhould ſhew himſelf friendly* (ſayth the wiſe man) and for ſuch a one to ſhew himſelf enemie-like, is very greivous; as we may ſee in *Iobs*, and *Davids* caſe. Now, if it be here demanded, whether *the injuries* offered by freinds, or by others, be leſſe tolerable? Anſwer muſt be made with diſtinction; that ſome *injuries* are ſuch, and ſo notorious, as cannot ſtand with a true *freindly* heart, but do plainly diſcover an evil, and enimious affection: and of theſe by falſe *freinds David* (and worthily) complayns, as more greivous then by *ſtrangers*. Some again, are ſuch, as may ſcape him that truly loveth, through negligence, raſhnes, or other infirmitie. Such the heat of love ſhould digeſt. And they, who, in this kinde will bear more at the hands of others, then of freinds, are unworthy of them. A third ſort are men religious, whoſe profeſſed pietie towards God promiſeth honeſt dealing with men: as on the contrary, *Abraham* looked for all *injurious* dealing *in that place, where the fear of God was not.* The fourth, and laſt are men themſelvs oppreſſed by others, ſpecially lying under *the injuries* of the times. *When one poore man oppreſſeth another, it is like a ſweeping rayn, which leaveth no food.* Yet is it found by certain experience, that it oft rayns from this coaſt; and that the poore by *oppreſſing* one another, teach the rich to *oppreſſe* both: and this not onely in bodily things, but in ſpirituall alſo: none being found more *injurious*, and unmercifull, then are ſome (out of the favours of the times themſelvs) to others, that are a litle more in their diſgrace, then they. None of the heathens were ſo cruelly bent againſt the chriſtians, as the Iews, though themſelvs but ſcattered amongſt

Terence.

Prov. 18.

Pſal. 55.

Gen. 20.

Prov. 28.

amongſt the Heathens, to be tolerated by them. Such ſhould think of *the brethren of Ioſeph*, who being themſelvs in danger to be *violently oppreſſed*, remembred, and bewayled the *violence*, and *wrong*, which they had formerly offered to their *brother Ioſeph*. Gen. 42.

There are two things cauſing inordinate ſtirring, and indignation at *injuries* offered: the one naturall; the other morall. The naturall is the aboundance of hoat choler boyling in the veyns, by which the blood, and ſpirits are attenuated, and ſo apt to be inordinately ſtirred, and inflamed, upon apprehenſion of a *wrong* done. This cauſe may ſomething be helped by naturall means, and medicines; and the effect by true wiſdom, and government, which repreſſeth all inordinate motions in the minde. The morall cauſe is pride, and ſelf-love: for men having themſelvs in high eſtimation, make account, that if they be a litle *wronged*, ſome great, and heynous offence is committed, and that at which there is juſt cauſe of high indignation. The *injury* to ſuch ſeems great, becauſe they ſeem great to themſelvs: whereas to him that is litle, and lowly in his own eyes, *injuryes* and wrongs ſeem leſſe: ſpecially if he ſet this low price, and valuation upon himſelf, in conſcience of his ſins againſt God: as it was with *David*. What ſtrange thing is it, if an earthen pot get a crack? or if a ſilly worme be troden upon? or that he, who is litle, be litle ſet by? 2 Sam 16.

It is wiſdom, in caſes, not to ſeem to take knowledge of an *injurie*: as eyther, when it is ſmall, and ſcarſe worthy the myndeing; and ſuch the ſtately gravitie of ſome perſons make many to be, which to others ſeem intollerable; witneſſe *Cato*, who being *asked pardon of him that had given him a bob on the mouth, anſwered, that there was no injurie done, and ſo no pardon needfull*: or when the great- Seneca.

nes, (and mallice withall) of the *injurious* is such, as that to expostulate a *wrong* is to provoke to the doubling of it: to which purpose his answer fitted well, that sayd, *he had grown old in a tyrants court, by thanking men, when he had received an injurie from them.* Sometimes, again, it is wisdom to let persons know, that we account our selvs *ill used* by them, and that cheifly, when our expostulation is like to prove their warning; by working eyther fear, or shame in them.

Cicero. If the commendation given of *Cæsar* had not been by him, who was too good a courtjer, that he was wont *to forget nothing but injuries*; he though a pagan, might therein have been a mirrour to all Christians; considering the mischeivousnes of our corrupt nature this way, which is apter to remember a *wrong* done, then any thing els, spe-

Tacitus. cially then a benefit; because, as one sayth, we account *thanks a burden*, and *revenge an ease*. In regard whereof it was not without cause, that Christ our Lord in our *directorie of prayer*, which we must dayly use, reinforceth

Math. 6. nothing but the condition of the fifth petition: *as we forgive them that trespasse against us*; the petition being, *Forgive us our trespasses*; adding therein, that *if we forgive not them that trespasse against us, neyther will our heavenly father forgive us.* And *this exhortation*, sayth one, *if we be*

Calvin. *not more hard, then iron, and steel, cannot but soften us, and make us appeasable, and ready to remit offences*; considering how many, and great our *offences* are against the Lord; for which he both so justly might, and so easily could take re-

Rom. 12. vengment upon us. And since *vengeance is the Lords, and that he will repay*, we must beware we take it not further into our hands, then God gives it us: lest medling with edged-tools, in Gods shop, we surely cut our selvs deep, howsoever they scape, against whom we use them. And,

besides

beſides the conſcience of offending God by *revenge*, in wiſh, word, or deed, we may take inſtances of inducement to forgiveness, from circumſtances of all the perſons that *injurie* us. If it be a meaner perſon then our ſelvs, that *wrongs* us; let us forgive him, in pittie of his weaknes: If our *ſuperiour, let us pittie, and forgive our ſelvs:* the former in charitie; the latter in wiſdom. Is he a malicious, and unmerited enemy? why ſhould we marvayl, if he do his kynde? Have we hurt him before? he but gives us our due, and why ſhould we not take it at his hands? Is he a good man? let us be ready to forgive him, whom God forgives. Is he wicked? Alas, we may well forgive him, conſidering how fearfull vengeance (if he repent not) God will take on him for that, and other his ſins. *Seneca.*

Many who think it diveliſh (as indeed it is) to offer an *injurie*, think it but manly to requite it. But *it is*, (ſayth one, *evill as well to requite, as to offer; ſince God forbids both.* And *there is*, ſayth another, *onely this difference between them; that he who offers the injury, is before in miſcheif; and he that requites it, comes after therein, as faſt as he can.* With which two joyn a third witneſſe ſaying, that to *render evil for evill, is to make two divels for one.* *Lactant.* *Tertul.* *Calvin.*

Not to be revenged for an *injury* done is not alwayes to forgive it. For this may be through want of power, or of courage, or in a kinde of haughtines of mynde, when a man eſteems himſelf above the *wrong* done, or ſcorns to fyle his fingers with his adverſarie. Neyther yet is it ſufficient (though it be a great thing) that we wiſh him no hurt who hath *wronged* us; but we ought further alſo ſo to keep our *hearts*, that they *rejoyce not at his fall, or ſtumbling*, by any other means; *leaſt the Lord ſee, and it diſpleaſe him, and he turn his wrath from him upon us.* All the other wayes we may be acceſſory before; this way, after the Prov. 24.

fact. Notwithstanding, we may, & have cause to be glad, if the *injurious*, and *oppressours* be restreyned by some work of Gods over-ruling providence; that the fox being chayned up may no more worry the lambs: But this is not to rejoyce for his hurt; but for his good. Lastly, as God forgives *injuries* against him (which all sins are) if for the same he hate not the person so sinning, though he both be angry at him, and correct him; and therein provide for the repayring of the honour of his majestie impeached by
2 Sam. 12. him: so may men forgive *injuries* done against them, in spirituall sense, and holy manner; if therefore they hate not, nor wish hurt to the person, that hath *wronged* them; though, in cases, they provide for his due correction, and also for the repayring of the damage susteyned by him in theyr body, goods, or good name, by lawfull means.

CHAP. XXXV.

Of Patience.

IT is our sinfull condition that makes us subject to crosses: our humayn, that makes us sensible of them: without which sense of them we were no more *patient* in bearing them, then the stone is *patient*, upon which the weight of the wall lyeth. But
Lactant. *in the bearing of such evils as are brought upon us, or befall us, with equanimitie*, and moderation, true *patience* is seen. The grace it self must be in us, even without crosses, and
Gregory. we *by it in heart martyrs, without fire, or sword*: but so can not the use of it be; no more then there is use of a salve, where there is no soar. And thereupon the Apostle sayth,

that

that affliction worketh patience, that is, occasions the exercise, and increase of it. And hence it is, that men are most deceaved in the measure of this grace, and esteem their *inches elns*; till by tryall of evils, they finde the contrarie. But *patience* tryed by afflictions, and found firm, and good, gives, above other graces, experimentall assurance of Gods love. Whereupon the Apostle, in the place forenamed, gives it alone the honour of *working experience*: And no marvayl; seeing by it God gives a poore, and feeble creature such experience of his powerfull grace, and goodnes, for *the bearing*, and *bearing out* of those crosses, and miseries, both inward, and outward; which, without this staf of supportance, were intollerable. Neyther is the work of Gods goodnes lost in them, to whom he imparts this grace; seeing by it, if by any other, they *shew forth the vertues of God*; and honour him in so many of his attributes, in the exercising of it. As first, of his will both commanding, and approving it: as Christ tels *the church and Angell at Ephesus: I know thy works, and labour, and patience.* Rom. 5. Rev. 2. Secondly, of his justice, as acknowledging really, that all the afflictions, which they suffer, are lesse, without comparison, then their sins deserv. Thirdly, of his power, and that both over them, with which they struggle not, but *making a vertue of necessitie*, quietly *bear* what he layes upon them: and also in them, in susteyning them, that they faynt not under their burden. Fourthly of his wisdom, in effectuall acknowledgment, that he hath his good, & holy ends of his so dealing with them, though oft times not so particularly known to them. Lastly, of his goodnes, in *dealing with them in their chastisements, as with sons, for their profit, and that they might be partakers of his holynes*: without which last, all the rest how honourable soever to God, are uncomfortable unto man. Vpon this goodnes of Chrysost. Hebr. 12.

God,

God, we do in our afflictions ſpecially exerciſe the two mayn graces of Fayth, and Hope. Fayth, perſwading our hearts, that God loves us as well in our greateſt afflictions, as out of them, and will do us nothing but good by them, is as the foundation for this bulwork of *patience*. Hope aſſureth us of happy iſſue out of them all; which if we wanted, what would it avayl us though we had the ſtrength of men, and angels to *bear miſeries?*

Some Chriſtians have ſayd, that *Patience is a miſerable remedy*. But how much better ſaid the Heathen *Byas*, that *he onely is miſerable that wants patience, for the bearing of his miſſortunes*. As indeed, he is in a miſerable caſe; conſidering unto how many calamities all mortall men are ſubject: againſt which they can neyther promiſe themſelvs before hand, nor finde in time, other ſufficient remedy, then this of *patience*; which is *a ſalv for all ſoars:* and the ſame alſo ſo approved, that though it make not miſeries ceaſe to be miſeries; yet it keeps the perſon that hath it, and ſuffers them, from being miſerable. Yea, as deadly poyſons may be, and are ſo mixed, and tempered, as they become, in caſes, more wholeſom, then meat; ſo do *calamities*, deadly in themſelvs, tempered with *patience* become better then their contrarie delights. Sicknes with this is better then health without it; and poverty ſo tempered, then riches otherwiſe: and ſo all the works of Gods juſtice, unto which the faythfull are lyable, are better to them, then any work of his mercy to others. Laſtly, ſo abſolutely neceſſarie is this grace, and the uſe of it, for all Chriſtians, as that the Apoſtle tels the beleeving *Hebrews*, and other beleevers in them, that they had *need of patience, that having done the will of God, they might receav the promiſe:* With which accords an others exhortation, that *patience may have its perfit work in the Saints, that they may be perfit,*

Laertius.

Seneca.

Hebr. 10.

Iames 1.

perfit, and intire, lacking nothing. A man would think in reaſon, that he who hath done the will of God, and been carefull in all things to keep a good conſcience towards God, and men, ſhould have *nothing lacking, for the receaving of the promiſed* reward. But the wiſdom of God tels us, that we muſt firſt doe our duetie in all things; and then afterwards, ſuffer evill *with patience*, before we receav the reward promiſed. In which our *patient* ſuffering for, or in the way of righteouſnes, we pleaſe God more (if it may be) then in our former weldoing; as Chriſt our Lord performed the greateſt work of his obedience unto his father, and of our redemption therein, by his innocent, and *patient* ſuffering of death.

Of all manner of croſſes none are ſo hard to *bear* by Gods ſervants, without deſpayr, as thoſe, wherein the Lord ſeems, to theyr ſenſe, and reaſon, to be their *enemy*, by reaſon of ſome ſtrange, and unuſuall working againſt them; as we have *Iob* for an example: Nor any ſo hardly born by them, without inordinate ſtirring, and ſpurning again, as thoſe, in which a man muſt be a meer *patient*, uſing, as they call it, that *paſsive patience*; and may, or can ſay, or do nothing in defending himſelf, or offending an adverſarie. A blow, or wound receaved in fight, or action, is ſcarſe perceaved: But if a man muſt ſit ſtill, and ſuffer himſelf to be bobbed on the mouth; or, as the Prophet ſayth, muſt *give his back to the ſmyters, and his cheeks to them that pluck of the hayr*, or muſt be coupt up alone in a dungeon, or priſon, where none may come at him, this goes near him, and tryes his *patience*, and how he hath hearkened to *the Lord God, the holy one of Iſraell, ſaying, In returning and reſt ſhall ye be ſaved; in quietnes, and in confidence ſhall be your ſtrength.* Where mens injuries are joyned, and concur with Gods providence in a croſſe,

Iob 19.

Eſay 50.

Eſay 30.

there the fleſh and fleſhly paſſions take more libertie. I haue known ſome, who have atteyned to a good meaſure of *patient bearing* calamities and croſſes by other ordinarie hand of Gods providence; and yet have been moſt impatient of any prejudice, or damage by mens injurious dealing. And this may ſeem not to want reaſon. To be ſtirred againſt God for a croſſe, is diveliſh; againſt unreaſonable creatures, brutiſh; but hath a ſhew of manlines, for a man to be ſtirred againſt a man that injuries him. But be the ſhew what it will, the truth of the ground, for the moſt part, is; that pride cauſeth this ſwelling of the heart againſt him, who is deemed to injurie us, ſpecially if we conceav it to be out of contempt; whereof all men are *impatient*. Againſt the pang of *impatiencie* this way, it is beſt we labour, not to overvalue our ſelvs; nor eaſily to think that others diſpiſe us; and, as we have *Iob for a pattern of patience*, ſo to follow his ſteps; who, looking through the violence, and *wrongs* of men (the *Sabeans, and Chaldeans,*) beheld, by the eye of fayth, which *ſees a far of*, Gods providence, as the ſoul of the worlds body, and ruling all things in it; and thence took inſtruction for quiet, and *patient* ſubmiſſion unto the Lord: ſeeing, & ſaying in all the outragious practiſes againſt him by the divell, and wicked men; that *God* who *had given, had taken away.*

Iob 1.

CHAP.

CHAP. XXXVI.

Of Peace.

THE Hebrews by comprehending under the name of *peace*, all both ſafety, & proſperitie, whether bodily, or ſpirituall, do ſhew therein how both pleaſant, and profitable a thing *peace* is, for all perſons, and ſocieties. And though to *ſtrive*, *contend*, yea and *wage war* alſo, be in caſes, and at times, not onely lawfull, but alſo neceſſarie; yet are they never ſo much as tolerable for themſelvs, but onely for *peace*, as the launching of the wound is for the cureing of it.

From *peace with God through the forgivenes of ſins by faith*, and a good conſcience, aryſeth *peace* with a mans ſelf; with the angels; with all men, after a ſort, yea with all creatures in the world. Such a one is *in league with the ſtones of the field*, *and at peace with the beaſts of the field*, ſayth *Eliphaz*. Yea *his* very *enemies* (ſayth the wiſe man) *are at peace with him*. I add, that though he be burnt in the fire, drowned in the water, or otherwiſe killed, yet that fire, water, and other inſtrument of his bodily deſtruction; and therewith, all other creatures, are in a kinde of ſecret league with him, and do even in *killing* him bodily, *work for his* ſpirituall, and eternall *good*. And if they which are at *peace* with a king have his ſubjects at *peace* with them; how much more ſhall Gods ſervants, and people, have all the creatures in heaven, and earth at *peace* with them, for their true good, by the favour of him their abſolute king, and Lord.

Rom. 5. Iob 5. Prov. 16. Rom. 8.

God to ſhew how *peaceable* man ſhould be, hath denyed him ſuch inſtruments of offence, and naturall weapons, as many other creatures are furniſhed withall; of which ſome have horns, ſome hoofs, ſome paws, ſome tuſhes, ſome talents: But, alaſſe, how hath ſin armed man with hatred, and mallice; and they with weapons of violence, and deſtruction? ſo as more men are deſtroyed by men, then by all other creatures.

When the Lord would ſhew himſelf to *Elijah*, he did it not in *the great, and ſtrong winde*, nor in *the earthquake*, 1 Kin. 19. nor in *the fire*; but *in the ſmall ſtill voyce, which came after them.* And when he would have *a temple built to dwell in*, he would *not have David build it, becauſe his hands* 2 Sam. 7. *were full of bood*, though of Gods enemies: *but Salomon* the king of *peace.* In the building of which there was 1 Kin. 6. *neither hammer, nor ax, nor tool of yron heard in the houſe.* *Auſtin.* *As the ſpirit of a man doth not quicken any member of the body, but as it is united to it; ſo neyther doth the ſpirit of God any member of the Church, but being united in the bond of peace.*

God would have Chriſtians, *if it be poſſible*, and *as* Rom. 12. *much as in them lyeth, to have peace with all men.* But in ſome caſes, and ſpecially, where this cannot be done without ſin, on their part; it lyeth not in them to have *peace*, but in the other, which would put upon them the neceſſitie of ſinning. And in ſuch a caſe, they muſt rayther want *peace* with men, which is a croſſe; then with God, which is a greater croſſe, and a ſin alſo. The Hebr. 12. Apoſtle that bids *follow peace with all men*, adds in the ſame place, *and holynes, without which no man ſhall ſee the Lord.* Such may be the caſe, as a man may ſee God without *peace* with men; becauſe it may be their fault,

and

and not his: ſo can he not poſſibly without holynes, of which no man fayls but by his own fault, and ſin. *The contention which makes us nearer God, is better then the peace that ſeparates us from him.* *Nazianz.*

They are not moſt *unpeaceable* alwayes, who *diſſent* moſt from others, whether in opinion, or practiſe: but they who eyther affect *differences*, or carry them turbulently, whether ſmall, or great, when they fall in. A feirce horſe may be ſo whiſtled, or yoaked, as he may draw in the ſame waggon quietly with others, eyther gentle, or head-ſtrong; ſo may a violent, and turbulent perſon go on in the ſame courſe quietly a long time, becauſe it pleaſes him, or becauſe he is ſtrongly yoaked, though without all true love of, or earneſt purſuit after *peace*. But the Lord would have us not onely to be held in *peace* by others, and to hold *peace* with others, when we have it, and to imbrace it when it is offered; but to *purſue* and follow after it, even *when it ſeems to fly from us*. Many can cry aloud for *peace*, and againſt *peace-breakers*: and can ſpeak very glorious things in commendation of ſo profitable, and pleaſant a good, whereby to perſwade others to it. But what is this *peace*, unto which not a few of thoſe good oratours ſo earneſtly, and eloquently perſwade? Surely too often nothings els but eyther a curſed conſent in evill, or ſervile ſubjection to their, or their maſters wils, and luſts, without regard eyther of equitie, or reaſon. They would willingly have *peace*; that is, they would do what they liſt, and have others do the ſame their liſts alſo, how unreaſonable ſoever. But *this* (ſaith one) *is not to follow peace, but to command it.* The divell himſelf would have ſuch *peace*, and hath with his; *(when the ſtrong man armed keeps his houſe, all things that he hath* Pſal. 33. *Calvin.* *Hugo.* Luke 11.

are in peace) and upon condition that he might rule in, and over them after his wicked will. But to *follow after peace* aright is clean an other, and the same an excellent thing; requiring at the least these three particular vertues. First, a truely affectioned heart unto it, in conscience of God, and love to men, out of a due valuation of its excellencie; as *Elisha* loving, and reverencing his master *Eliah*, would *follow* after him, and *not leave* him. The second is, to deal justly, and equally with all men, without wronging any. It is double injury to beat men causeleslly till they cry, and then to beat them for crying. Thus many breed *Strife* by injury, and oppression; and then cry out against it; as *Athalyah cryed* out of *treason*. *There are two freinds* (sayth the Father) *Righteousnes and Peace; He that will have the one, must do the other. All would have peace; but all will not do righteousnes. But he that puts the one away, and loves not the freind of peace; peace loves not him, nor will come at him.* A third thing, is *forbearance of others*, what may be, though in our own *wrong*. For considering how ready all sorts of men are to wrong one another, and withall how apt to think themselvs wronged, when they are not, yea often times, when they themselvs do the wrong: except we mingle with the former two, such moderation, and Christian *forbearance*, as to bear, and tolerate for *peace* sake, persons, and things not intollerable, we follow strife in effect; whatsoever we eyther pretend, or intend otherwise.

Psal. 85. *Austin.*

1 Cor. 6. Ephes. 4.

Austin. *It is ill when good men have not peace, and unity amongst themselvs; and as yll, yea worse, when there is peace amongst wicked, and godles persons*; seeing thereby their strength in evill is encreased. It is better the work of God go on weakly, as it doth, when *peace* among the good is wanting;

wanting; then the divels work strongly, as it doth, in *the conspiracie of wicked men.* It is therefore a speciall work of Gods good, and powerfull providence to cast a bone amongst such, and to set them one against another, that *a fire may come out from Abimelech, and devour the men of Shechem: and from the men of Shechem, and devour Abimelech*: by which God makes one of them the others exequutioner in his just judgment; and therewith provides many times for the *peace* of his people, whose utter ruine otherwise, their *accord* in evill and violence against them, would endanger. Psal. 58. Iudg. 9.

CHAP. XXXVII.

Of Societie, and Freindship.

GOD hath made man a *sociable* creature; and hath not onely ordeyned severall *societies*, in which persons are to unite themselvs for theyr mutuall welfare; but withall so dispensed his blessings, as that no man is so barren, but hath something wherewith to profit others: nor any so furnished, but that he stands need of others to supply his wants. *The head cannot say to the foot,* (much lesse the foot to the head) *I have no need of thee.* And the lesse need thou, by reason of thine aboundance of bodily, or spirituall endowments, hast of others; the more neede they have of thee, and thy plentie. To which purpose tended his saying, who having many servants, some better, and some worse; and being moved by one to disburden himself of such as were unprofitable, and to 1 Cor. 12

keep

keep the rest, answered; that he *stood need of the better;* Eccles. 5. *and the worse of him. The king* himself *is served by the field;* and stands need of the husbandman; and so doth he of many of far meaner condition.

Some wrong humayn *societies* by being too divine; many more, and much more, by being too bestiall. By the former I understand such as in the profession of devotion towards God swallow up, & dissolv such naturall, & civill bonds, as wherein God hath tyed them unto men; by chusing solitarie, and monasticall lives. All Christians Phil. 3. ought to *have their conversation in heaven*, and 1 Cor. 7. *to use this world, as though they used it not:* And herein such as are called to the holy ministerie ought to be ensamples to others, and to go before them; but not to hide themselvs in holes from them, as melancholick monks do. So for others; the lesser helps, and provocations of grace they can have from them with whom they are occasioned to *converse*; they are to be the more frequent with God in the personall exercises of pietie: but so as they take heed that they wrong not *father, and mother by their Corban*: nor make a speciall calling of the common works of all christians. Others are grown more out of kinde, who take greater delight in the following, and fellowship of horses, and hauks, and dogs, then in mens *companie*. Such have drunk deep of the cup of *Circes*, by which she is said to have transformed men into beasts. That which was *Nabuchad-nezzars* punishment, they make their cheif pleasure.

As God hath established *fellowships*, and communities of men to procure their mutuall good; and to fence them the better, on everie side, against evill; so sin and wickednes being the greatest, and onely absolute evill; christians are most bound by vertue of their association, to help, and assist,

aſſiſt, within the bounds of the callings in which God hath ſet them, their brethren, and aſſociates againſt it: according to that of the Phyloſopher; *He that bears with the vices of his freind makes them his own.* Hence *all Iſrael* was *puniſhed*, and is ſayd to *have ſinned*, for not preventing, or reforming one *Achans tranſgreſſion.* The ſin of another, how near ſoever unto me, cannot defile me, becauſe he doth it: for then that which neyther *goes into a man*, nor *comes out of him might defile him*: but when eyther I doe ſomething for the furthering of it, which I ſhould not do; or neglect ſomething which I ſhould perform in my place for the preventing, or reforming of it; by theſe means I become acceſſorie eyther before, or after the fact; and not otherwiſe.

Seneca.

Ioſh. 7.

Although it be to be deſyred, and that, unto which we are bound, as humanitie, & our ſpeciall places, and occaſion will permit; that we converſe onely with ſuch, as eyther may make us better, which is wiſdom; or which we are like to make better, which is charity: yet will a good, and wiſe man make good uſe of all *companies.* Amongſt the good he will learn to love goodnes the more: amongſt the evill (and moſt amongſt the worſt) the more to hate evill. But yet notwithſtanding, there is a difference. In evill *company* we ſee what to avoid; which is good: but in good, what to follow; which is better. Beſides, there is danger (if of no worſe thing) leſt the edg of our zeal againſt evill ſhould be taken of, if we be occaſioned continually to be grateing againſt it. The ſpirit of grace, and goodnes had need to be ſtrong in him, that is not tyred with continuall ſtruglings, and ſtryvings with the mallice of others. He that, at the firſt, with *righteous Lot vexeth his righteous ſoul dayly with the wicked deeds of them, with whom he liveth*, yet will in time, be in danger,

2 Pet. 2.

to be vexed dayly leſſe, and leſſe, with them, as things growing by cuſtom, more familiar to him. Alſo there is a ſecond danger, leſt living amongſt fools, or wicked perſons, we cõtent our ſelvs with the litle model of goodnes, or wiſdom which we have; becauſe we are ſome body in compariſon of them, (as *he that hath but half an eye, is a king amongſt them that are blinde:*) whereas amongſt the wiſe, and good, we have ſtill matter of imitation, and provocation to aſpire unto greater perfection in goodnes.

Chriſoſt. I conclude with that of the father. *If men good, and bad be joyned together in ſpeciall bond of ſocietie, they eyther quickly part, or uſually become alike. Freindſhip eyther takes, or makes men alike.*

Much *acquayntance* ſhews eyther great imployment in the world, which puts men neceſſarily upon the *acquayntance* of many: or great ability, and endowments, which draw the *acquaintance* of many to a man, for their benefit: or an ambitious heart, which ſeeks to be known and acknowledged by many: or an idle head, that hath litle els to do, but to occupy it ſelf, in ſeeking, or getting *freinds.*

As many, who, if they walked alone, would, by reaſon of their richer apparrell, be thought men of better eſtate, then they are: and others meaner then they are, by reaſon of their ruſſet coats: who yet both are diſcerned of what condition, and rank they be, by their *companions and conſorts*: ſo the vertuous, or vitious diſpoſitions of men are much diſcovered by the *company*, which they affect, and with which they ſort with moſt gladnes, and content: For *like will to like*, whether good, or evill.

Danem. There is a *difference between love, good will, and freindſhip.* We may *love* other things beſides men: bear *good-will* to the perſons that know us not: but we have *freind-*

ſhip

ſhip onely with men; and that with mutuall conſent, ariſing from mutuall *love, and goodwill*, for our mutual good. Now though divers other contracts be more ſtreyt in ſeverall relations; yet is there in this of *freindſhip* a kinde of inwardnes, ariſing from conformitie of judgment, and affections (*the conjunction of the minde being the neareſt kindred*) by which perſons are more ſtreitly tyed together, then any other way. *There is a freind* (ſayth *Salomon*) *that ſticketh cloſer then a brother*: And *Moſes* paſſing from *brother* to *child*, and from *childe* to *wife*, placeth her as near, as the mans *boſom*; but a *freind* nearer, as reckning him *as his own ſoul*. Such *a freind Ionathan was*; *whoſe love to David paſſed the love of women*. Him whom we are to take ſo near unto us, ſo conſtantly to keep, and ſo freely to communicate withall, we muſt not lightly make choyſe of; nor as the manner of many is, *by meeting together at a feaſt*; *or playing a game at bowls, or tables*; *or lodging in one Inn*: but eyther after long experience, and *having*, as the proverb is, *eaten a buſhell of ſalt together*: or upon ſome ſingular, and extraordinary motive, or tryall. And as *Chriſt committed not himſelf to the Iews, becauſe he knew their hearts*; ſo neyther are we eaſily to commit our ſelvs to men, becauſe we know not their hearts. We are *wiſely to judg before*, but *freely to credit after*, the knot of *freindſhip* tyed: yet ſo as we try the wiſdō, ſecrecy, & faithfulnes of our *freinds in ſmaller matters*, *before we truſt them in greater*; as *men uſe to try*, *whether their veſſels will hould water, or no*, *before they put wyne into them*. And albeit that *chriſtian love*, *which is the bond of perfection*, and firſt *fruits of the ſpirit*, be due to all chriſtians from all; yet are not all fit *freinds* for all, of that fellowſhip. *David* notwithſtanding the many *worthyes* in his kingdom, had ſpecially *Huſhai the kings freind*: and ſo had our Lord, whilſt he lived upon earth,

Seneca. Prov. 18. Deut. 13. 2 Sam. 1. Plutarch. Iohn 2. Seneca. Plutarch. Coloſ. 3. Galat. 5. 1 Chr. 27.

Iohn 14. ſpecially *Iohn*, among all the twelv, *the diſciple whom he loved*. This ſpeciall affection to one above the reſt in Chriſt, was holy, yet humayn.

Many complayn of the perfidiouſnes of *freinds*, & how vilely they have been uſed by them whom they have truſted: and not without cauſe; it being as *vile*, as common, Seneca. *to deceav him, whom we could not have deceaved, if he had not truſted us*: But if all things be rightly weighed, the moſt have moſt cauſe to complain of themſelvs, for makeing no better choyſe. He is but right ſerved, in all mens judgments, that hath his broath running out, which he 1 Iohn. 4. puts into a riven diſh. And firſt, *God is love*; and no marvayl then, if there be no firmnes in that *love*, which is not founded in God, and goodnes. As, on the other ſide, if a man be deceaved by ſuch a *freind* as he truſts upon the ſhew of pietie and goodnes, which he makes; he hath comfort with God, unto whom he had reſpect in truſting him. Men that truſt others upon the teſtimonie, and commendation of any, and are deceaved by them, uſe to complayn to them, for whoſe cauſe they truſted them: He that looks, in his league of *freindſhip*, to the appearance of godlynes, and vertue, which the other makes, takes his *friend*, after a ſort, upon Gods word, and teſtimony; and if he happen to be deceaved by him, may complayn, and moan himſelf to God; as *David* complayned of *Achitophell* the traytour, *with whom he had taken ſweet counſayl,* Pſal. 55. *and walked into the houſe of God, as a freind*. But on the contrarie, he that *leagues* himſelf with a vayn, and godles perſon, eſpecially with reſpect and liking to any vanity, or leaud quality in him; if he be deceaved by him afterwards, (as like enough he will be) may go to the divell to complayn; upon whoſe word, in effect, he took him.

Some do diſcover their pryde, and ambition by affecting

ing *acquaintance, and ſocietie* with their ſuperiours; thereby eyther to become, or to ſeem greater then they are. So do others not a litle, if not more, bewray their pride, by affected ſorting with much meaner perſons then themſelvs; that they may have honour, and reſpect from them, and domineer amongſt them: which in truth, though under an appearance of humilitie, ſhews the prouder minde. It was ſwelling pride in *Cæſar*, that he rayther deſired to be *the firſt in the leaſt village of Italie, then the ſecond in Rome it ſelf.*

He that will throughly reform, and correct his faults, had need eyther of ſingular circumſpection, and jealouſy over himſelf, and his wayes, for the finding out of his own faylings: or of faythfull *freinds* who will ſeriouſly admoniſh him; in which dutie chriſtian *freindſhip* is ſpecially differenced from all other: or els of bitter enemyes, who will not ſpare, nor fayl to caſt his faults in his teeth; that ſo he may make a medicine of their mallice, as phyſitions make triacle of venemous ſerpents. And as *Iaſon had his impoſtume opened, and ſo healed by his enemies ſword, in the wars*, which his *freinds* the phyſitions could not cure; ſo we receav ſometimes, that good by our *enemyes* reproaches, which our *freinds* eyther cannot, or will not affoard us, by their loving, and faythfull advertiſements. A wiſe man makes better uſe of his enemies, then a fool of his *freinds*. *Plutarch.*

To him that knows the uſe of true *freindſhip*, no earthly thing is more delightfull, then the ſweet *ſocietie* of wiſe, and honeſt *freinds*, whether for recreation after ſtudie, or labour; or communication in a proſperous ſtate; or comfort in an afflicted. He that ſo eſteems not this benefit, is unworthy of it. Yet, for my ſelf, though I have ever thus valued truly loving *freinds*; notwithſtanding, conſi-

dering unto how many dangers, and calamities mine afflicted ſtate hath been expoſed, I have counted it a benefit, that I have not had many ſuch, as were in danger to take exceſſive ſorrow for my miſerie that hath, or could befall me.

Some *freinds*, in this reſpect, have a very ill, and *unfreindly* faſhion. If any good come to them, they conceal it from their *freinds*: if any hurt, they haſten to fill their ears with that, to the utmoſt. Such are more perverſly chyldiſh, then children. For as they will ſtreight complayn to their mothers, of any hurt that befals them: ſo, on the other ſide, if any good come to them, though it be but an apple, or nut; they will as readily run, and acquaynt them with it alſo. Such perſons are commonly lovers of themſelvs, envious, and unthankfull. We, on the contrarie, ſhould rayther haſten, and deſire to manifeſt to our *freinds* matter of gladnes, when good befals us; then of ſorrow, in our croſſes: and ſhew therein both our *love* towards them, in procuring their rejoycing with us; and alſo our wiſdom, and ſtrength of fayth, and *patience*, in the ſilent ſwallowing of our ſorrows, without greiving our *freinds* more then needs muſt. So we read of *the woman, that had loſt her peice; ſhe lighted the candle, ſwept the houſe, and ſought it diligently*; and all this ſhe did alone: but *when ſhe had found it*, then *ſhe called in her freinds, and neighbours to rejoyce with her.* It is beſt mourning alone; and beſt rejoycing with companie.

Luke 15.

Some *freinds* are rayther to be uſed, then truſted: namely ſuch as are more able, then entire, or free-hearted: Some agayn are rayther to be truſted, then uſed, ſaue in caſe of neceſſitie, and then alſo ſparingly: and thoſe are ſuch, as whoſe truly *loving* affections exceed their abilitie. And in theſe conſiderations, the proverb oft times fitteth:

Rich

Rich mens purſes, and poore mens hearts.

Wealth maketh many *freinds*, and povertie tryeth them; as the winde ſhews which clouds have rayn in them, and which not. And ſo, though the rich have the more *freinds*; yet the poores better appear to be faythfull, in giving teſtimony that they love their *freinds* for God, and the perſons themſelvs: which to know is not a ſmall priveledg, that poore men have above others; who can *hardly diſcern, whether their perſons, or riches be loved.* A *freind* (ſayth the wiſe man) *loveth at all times: and a brother is born for adverſity.* He ſayth not, A *freind* is born for proſperitie; though it be one end of *freindſhip*, that we might have with whom to communicate, and rejoyce in a proſperous ſtate of things; but for adverſity; this being the more principall end, (ſpecially in our ſinfull, and ſorrowfull ſtate) for which God hath linked men togeither in all *ſocieties*: which the wiſer ſort of the heathen have ſeen by the dim light of nature, and that it apperteyns ſpecially to the office of a true *freind to eaſe his freinds greif by ſpeach, to afford him counſayl in doubtfull caſes, to drive away ſadnes by his chearfulnes, and to refreſh him with his very preſence.* *A Gregorie.* Prov. 17. *Seneca.*

And for ſuch perſons in *ſocieties*, as, in effect, make account, that they are onely for other mens proſperitie, and not for their afflicted ſtate; and that others are for their help, and benefit; and they for their own: theſe are the verie moths, and caterpillers of family, church, and common wealth: and ſo far from deſerving the *fellowſhip* of men, as they are ſcarſe worthy of the flocks, and heards of beaſts: of which divers are helpfull to their fellow, as they are able, and the other need.

As none can ſin againſt the Holy Ghoſt, and irremiſſibly, but they, whom God hath receaved into ſome degree

gree of *fellowship* with him, at least, in the knowledg of the truth: so there is no so great *enmitie* amongst any others, as amongst them; who of *freinds* become *enemies*.

Prov. 15. *A brother offended is harder to be wonn, then a strong city:* and *such contentions are like the bars of a castle.* *A twyne thread, if it be broken, is more easily knit together, then a cable.* And *the hard Adamant, if it hap to be beaten in peices with the hammer, flyes into such small dust, as is scarse discernable.* And no marvayl, if, where men look for love, and kindenes, they finde, in truth, or suppositon, the contrary, & that which agrees not with a freindly affection; that there they conceave most indignation, and greatest matter of alienation. It is therefore requisite, that *a freind shew himself freindly*, for the preserving inviolated that bond of Prov. 18. *amitie* with his *freind*: and avoyd all make bates, persons or things. And of this sort, not onely greater unkyndenesses use to be, but even smaller also, if they be frequent: as men consume their states, many times, by small (if dayly) losses, and mispendings. And if it so come to passe, that Isidorus. our *freinds* become, or appear so ill, as that *in their freindship there is more hurt, or danger, then in their hatred*; it is yet *better we unwyne, then break the coard of former* Cicero. *freindship*: save where some extraordinarie unworthines suddeynly breaks out, and which urgeth present renunciation. Lastly, when we are necessarily pressed eyther to the one, or other; let us rayther do it with sorrow, then anger: and withall, have in us a disposition to reassume our old course of *kindenesse*, if there appear cause afterwards: Pliny. *as the storks, when the winter is over, do affect their former nests.*

CHAP.

CHAP. XXXVIII.

Of Credit, and good name.

Redit, and *good name* with men ſo follows vertue, and good deſerts (like *the ſhadow the body*) as it remayns notwithſtanding Gods good gift, ſundry wayes. Firſt, in beſtowing upon men vertue, and goodnes to deſerv it: *for which alſo the gifts of God are to be the more welcom.* Secondly, in guiding them to manifeſt, and improve their endowments to the advantage of their *good name*; not as ſtage-players, but *as good ſtewards of the gift of God* that way. Thirdly, by moving the hearts of other men to have them in due reſpect, and eſtimation: to which purpoſe it is ſayd of *Ioſeph*, and others (though of moſt ſingular deſert in regard of men) that *God gave them favour in their eyes.* *Auſtin.* Gen. 39.

Many rayther deſire a great *name*, then a *good:* and therefore rayther enterpriſe great, then good matters. Some matters greatly great; as they *in the Eaſt*, who *to get them a name, would build a tower, whoſe top ſhould reach heaven.* Such alſo was the levell of the huge, and high *Pyramides built by the Egiptian kings.* Some, things greatly ſtrange though mean, as *Parmeno* in his artificiall *imitation of the gruntling of a ſow.* Some, greatly dangerous; as thoſe *Funambuli*, who rayther will venture their necks, then want a *name.* Some again, things, if no otherwiſe, yet greatly odious; as *Heroſtratus*, in *burning the temple of Diana, in Epheſus, with wilde fire.* And ſo *Pilate* is *famous* for crucifying Chriſt; and *Iudas* for betraying him: ſo is Gen. 11. *Plutarch.*

Ieroboam known by this brand, *He that made Iſrael to ſin.* But a great *name* ſo got, and left to poſteritie, is like to the great ſtinck of a lamp, or candle, when it is gone
Prov. 10. out: whereas *the memoriall of the righteous is bleſſed*; and like *the ſmell of the coſtly oyntment of Spykenard, wherewith Mary annoynted our Lords feet: the ſweet ſent whereof filled*
Iohn. 12. *the whole houſe.* And this *good name* of the godly, and vertuous, living amongſt good men upon earth, when they are dead, is a kinde of pledge of their ſouls living for ever with God in heaven. This none neglect, but they, who mean to do nothing to deſerv it: nor deſpiſe, but with endangering their own hardning in evill, both againſt the fear of God, and ſhame of the world.

Prov. 22. This *good name is rayther to be choſen then great riches*, ſayth he, who could well diſcern what was beſt. Which ſhews, both that he, who impayrs anothers *credit* by ſlaunder is worſe then a theif, and ſteals a more pretious thing; as alſo that he, who ſeeks, and gets it to himſelf undeſervedly, is as well to anſwer to God for his undeſerved *credit* with men, as is a theif for his ſtoln goods.

This *credit*, and *good name* we may deſire, as a good pleaſing naturall thing, and for our more comfortable living amongſt men: and ſo *David* prayed ſundry times
Pſal. 119. in one Pſalm, that God would *turn away reproach from him, which he ſo feared.* But this *good name*, and note with men, we are ſpecially to deſire to honour God withall, and to further, and prefer goodnes with others: as otherwiſe, ſo cheifly, by the good regard, and reſpect, wherein they have us, to advantage the example, and other provocations of vertue, and godlynes proceeding from us, for more ready imitation by, and better

better acceptance with them. And them, who thus labour to honour God with the *honour*, and *reſpect*, which he vouchſafes them from others, he will ſurely *honour* with men (ſo far as is meet) and with himſelf for ever. Whereas the vaynglorious, and ambitious, that eyther ſeek *honour* above their deſert, or onely thereby to advance themſelvs, and theirs, above other men; they lift up themſelvs againſt God, and climbe higher, then that the bow will bear them: and God, firſt or laſt, will throw them down into perdition.

And whereas God would have us ſeek *good name*, & *fame* by well doing; if any ſeek it by evill, (as in evill times, and companyes too many do, as *Auſtin* confeſſeth of himſelf, that in the dayes of his vanitie, he oft did evill, *not onely in luſt of the thing, but for prayſe by it, amongſt his conſorts*; and ſometimes alſo *ſlaundered himſelf with the evils, which he had not done, leſt ſeeming more chaſt he ſhould be more contemptible then the reſt*) ſuch do no better then ſet the divell in Gods place, and *glory in their ſhame, whoſe end*, without repentance, *is damnation*. For God will keep his place in heaven; and from him ſhall men at length, and for ever, receave *prayſe* for wel-doing; and not from the divell for evill. Neyther yet is *credit* alwayes gotten with men, by following it, no more then a mans ſhadow is: but he that ſeeks to *honour* God in his mayn intention, God will cauſe ſome ſtrinkling of his own *prayſe* to reach unto him; and covering his ſins from his divine eyes, will ſo farr, as is meet, cover them from the eyes of men alſo; and therewith, as it were, commend his vertues to their acceptation: ſpecially, if withall, ſuch a man joyn with his zealous heart towards God, good thoughts, and ſpeeches of other men, & good doings unto them.

Auſtin.

Phil. 3.

God will provide, that others shall *mete the like measure to him* again, in *thinking, and speaking well* of him. Math. 7.

As the whitenes of the *Ethiopians* teeth is the more remarqueable by reason of the blacknes of his whole body: so are the few vertuous doings of some persons the more noted; and they the more *famous* for the same; by reason of their contrarie course in evill. Things eyther rare in themselvs, or not expected from such or such persons, are most observed: so are the commendable actions, in them, whose ordinarie course in evill gives men litle cause to look for better. And by this means it comes to passe, that divers (specially great men, who have many trumpetters of their few vertues, and scarse any that dare so much as see their vices) get often times a greater name of just, mercifull, and pious, for some one, or a few works of those kyndes (like the *Ethiopians* teeth;) though in a course of injustice, and impietie; then many others do by the constant practise of those, and other vertues.

Cicero. Seeing *honour*, and respect *is in the hand of the honouring, and not of the honoured*; we are for the right valuation of mens *credits* in the world, to have speciall regard to the persons that *honour* others; whether by *praysing* them, or otherwise. For fools will *prayse* men lightly, and at a venture: flatterers, having *linguas venales*, for their own advantage: vayn and leaud persons, such as are like themselvs; in *praysing* of whom, they *prayse* themselvs by reflexion: But to be *praysed* by them, who themselvs are *prayse-worthy*, is both a reward of vertue, and a blessing of God. But above all things, we must remember, that whatsoever eyther we think, or speak of our selvs, or others of us; onely *he, whom the Lord commendeth, is approved:* 2 Corin. 10.

Without

without, or against whom, he that would be commended of men, shall not be defended of men, when God judgeth him; nor delivered by men, when God condemneth him. And what doth it advantage him, that runns a race, that the standers by approve of his running; if the *Agonothetes*, or Iudges of the course disalow him? And what will it avayl any, if all men, and Angels should *extoll* him never so highly, and even clap their hands at him, in admiration of his excellencie; if God the judg of all, and by whose sentence he is eternally happie, or miserable, should condemn him, and cast him of, as unworthy? Let our mayn care then be, *that wee may alwayes be accepted of God:* And for *acceptance* with men, let us not neglect it; for that were desperatenes; nor yet set our mynds too much upon it: lest to procure, or keep it, we loose *favour* in a better place. Let us rayther fear, with the Apostle, *lest any think of us above that which indeed there is cause*: and if we be approved, or happen to be *praysed* by any; let us with the godly Father (considering both our wants, and other things amisse) take thereby occasion of *blushing* in our selvs: and, with another, of *begging at Gods hands, that he would make us answerable to the good, that any think, or speak of us.*

Austin.

2 Corin. 5.

2 Corin. 12.

Ignatius.

Greenham.

CHAP.

CHAP. XXXIX.

Of Contempt, and Contumelie.

Contumelie hath a sting; as the saying is: and *is hard to be born eyther by wise or good men*, how mean otherwise soever. Even the worm being troden upon will turn again: neyther can any esteem eyther so highly of another, or so meanly of himself, as to think he deserv's to be *contemned* by him. And therefore *Ionathan*, though both wise, godly, and humble-mynded, being *reviled* by king *Saul* his father, scarse kept himself within the bounds of due respect eyther to a Father, or king. *Many*, sayth one, *can better endure paynfull stripes, then contumelious words*. And hence it is, that povertie is more greivous unto many then other ordinarie crosses, because it brings with it more *contempt* in the eyes of others. Now, although the fear of God in a person, should, in all equitie, procure him honour, and respect from all: yet as the phylosopher advised, in his time, *Wouldst thou take up the study of wisdom, prepare thy self to become a laughing stock to many*, &c. so in ours, and all ages, must Gods most faythfull servants much more arm themselvs against *contemptuous*, and *contumelious* caryages by many; if against any other temptation: following therein the Holy Apostle, who *approved himself to God in honour, and dishonour*: yea the son himself, *the author, and finisher of our fayth, who for the joy set before him*, not onely *indured the crosse*, but *also despised the shame*. And this the more carefully we must do, because the divel will never fayl to stir up his cruell instruments to ply the

Cicero.

1 Sam. 20.

Ambrose.

Epictetus.

2 Cor. 6.

Hebr. 12.

servants

ſervants of God, with the moſt ſharp, and byteing rods of *contempt*, and vilitie, in the middeſt of theyr other moſt greivous afflictions; as is to be ſeen in *Chriſt our Lord*, and *David* his type: that they finding themſelvs *deſpiſed* in thoſe their calamities, which ſhould move compaſſion towards them, in all mens eyes, might even be broken in their hearts, and ſo, through deſpayr, fall from their ſtedfaſtnes; as many do, not being ſufficiently rooted in Gods promiſes by faith, whereby to bear this ſore-preſſing temptation. Math. 27. 2 Sam. 16.

Many buy at a dear rate the uſe of a few *contemptuous* ſpeaches, and that not onely at the hands of ſuperiours, and equals; but oft times, of meaner perſons, then themſelvs: with whom they looſe more love, and reſpect by one *contumelious* paſſion, then they can recover by many freindly actions. Yea men (ſo impatient are all of *contempt*) are better ſatiſfied and contented with a reſpective denyall of a benefit, then with a *contumelious* graunt of it; yea, I add further, with a playn injurie of ſome kinde, then with a favour ſo ſauced: beeauſe in ſome injuries perſons are thought worthy to be mynded, though not for good towards them: in the other caſe, worthy to *be deſpiſed*, even by them from whom they receav good.

He that deſpiſeth the poore, eyther ſuch in eſtate, or naturally impotent in minde, or in body; *deſpiſeth God that made him ſo*: at which he is alwayes as truely diſpleaſed in a meaſure, as he was at the *children*, *upon whom he ſent a ſhee-bear to teare them in pieces*, *for mocking at the prophets bald-head*, though he do not ſo viſibly manifeſt his anger. He that *deſpiſeth* a man for the grace of God appearing in him (which is too frequent in ours, and all evil dayes) *deſpiſeth*, and almoſt deſpyteth the verie ſpirit of God, which made him ſo. But he that *deſpiſeth* a wicked, and vile perſon. Prov. 17. 2 Kings. 2.

ſon, in liew of his vilenes, *deſpiſes* the divell, and ſin; that made him ſo. And albeit the followers of Chriſt ſhould not come near a proud, or *diſdaynfull* ſpirit: yet ought they to get, and mainteyn in themſelvs a kinde of ſpirituall highnes of minde, by which, vileny, and a *vile perſon* for it, may be *contemptible in their eyes*: and *vices*, as ſaid one, *not onely odious, but ridiculous.*

Pſal. 15. *Seneca.*

Some have gotten the *foxes* cunning, in *ſcorning the grapes for their ſowernes, which for their height he could not reach to*; affecting the *contempt* of that good which they want, and cannot obteyn; that ſo they may ſeem to want it upon judgment, as a thing not worthie the having; and not of impotencie. So ſome *contemn* learning, others policy, others other things, as unworthie their having; which they indeed are unworthy to have, and unable to attain to.

Prov. 20. Others partially *ſay*, with *Salomons buyer*, that things are *nought*, when they would have them eaſily, & for nought: Thus *Lot ſayd of Zoar*, which he would have God *ſpare* for

Gen. 19. his cauſe, *Is it not a litle one?* Laſtly, there are, who, in a cruell craft, uſe to *viliſie, and debaſe*, what they can, ſuch perſons, and things, as they either have oppreſſed unjuſtly, or mean to oppreſſe. Thus *Saul* purpoſing to oppreſſe

1 Sam. 20. *David*, ſtill terms him, in *contempt*, *The ſonn of Iſhai*: So did *the Ephramites* term the *Gileadites*, for like purpoſe, *fu-*

Iudg. 12. *gitives of Ephraim amongſt the Ephramites, and amongſt the Manaſſites*: The *Iews* and others Chriſt *a Samaritan*, and *Galilean*: And wicked men now the faithfull ſervants of Chriſt, Lutherans, Hugonites, Calviniſts, and by other more *contemptible* names, that ſo they may make themſelvs, and others the better beleev, that it matters not, what is done to, or becomes of ſo vile, and unworthie perſons. But men are men, though they be ſowed in bears skins, that dogs might worrie them: And the *con-*

tempt

tempt caſt up on the Lords ſervants, by thoſe carnall and craftie enemies, neyther makes the oppreſſed by them leſſe precious in Gods ſight, nor their oppreſſions leſſe odious. Men, on the contrarie, when they have in hand any thing hard, or greivous to an other, ſhould bethink themſelvs of what is good, and commendable in the perſon; that thereby they may breed in their hearts due reſpect of him, and not wrong him: If the grace of God, though in never ſo great weaknes; that we wrong not it. If the image of his authoritie, wiſdom, or other honourable attribute; that we wrong not it: If nothing els, yet that he is a man, and ſo deſervs all humayn reſpect to be given unto him, as the Apoſtle bids, *Honour all men.* 1 Pet. 2.

Men ſay, *Familiaritie breeds contempt*; whereupon many fearing to be *contemned* by others, diſpoſe themſelvs to *contemn* others by a ſupercilious, and overly behaviour. But as there is a mean in *familiaritie*, as in all other things; ſo they moſt fear *contempt* by it, who have leaſt worth in them, to free themſelvs therefrom: and therefore in jealouſie, and conſciouſnes of their own wants, take up a theatricall, and affected ſtrangenes, and ſtatelynes, ſpecially towards their inferiours, and equals. Such are like the aſſe in the Lions skin: but by braying when they ſhould roar, are diſcovered, and become more ridiculous, then if they had alwayes ſhewed their aſſes ears.

Conſidering how greivous a thing, and hard to be born *contempt* is; it is wiſdom in a man, not eaſily to think himſelf *deſpiſed* by others; and that even for his own peace. But if an injurie be offered, rayther, if it may be, to impute it to unadviſednes, or negligence, or almoſt to any other originall, in the offerer, then to

contempt. Besides, an aptnes to conceave a *contempt* shews a minde uncharitable, discontented, and usually proud withall, as looking too much for respect. Lastly, *he that judgeth himself despised by another,* (specially being troubled at it) *honoureth him therein: since it cannot be, but that he desires to be respected of him, with whose contemptuous cariage towards him he is troubled.*

Seneca.

CHAP. XL.

Of Envie.

Plutarch. *Cyprian.* *Scaliger.*

Envie is a greif conceived at the good of another; specially by him that wants it himself: whereof *the higheſt degree is, ſo to envy it to him, as we deſire it our ſelvs.* It is a verie shamefull affection, and which no man will own, how many soever use it. Some will confesse, and professe, upon occasion, that they hate, or fear, or scorn others: but *none that they envie.* And no marvayl; for though many deserv to be hated, feared, and despised; yet none to be *envyed.* Good, and wise men are to be honoured in, and for all the good things that God hath given them: Foolish, and corrupt to be pittied in their greateſt jollitie, considering what their end shall be. And though there be cause to greiv, in a sort, at the prosperitie, and power of unworthy persons: yet this is not because those things (good in themselvs) are good to them; but because they abuse them to their own, and others hurt.

Plutarch.

Politian. It is *like a fire* ascending upwards, still ayming at that which is above it: for though superiours oftens grudg at the good of inferiours, yet raither this is indignation

then

then *envie*. Or rayther it is *like ſmoak*, not onely in the former reſpect; but alſo for that, as ſmoak is greateſt at firſt, and before *the fire burn clear, but after the flame burſts out, vaniſheth away: ſo is envy greateſt in the firſt riſing of any* in vertue, or honour, or other eminent good; but by continuance of time, and vertue in the *envied* is tyred out, and gives over. *Plutarch.*

He that envyeth maketh another mans vertue his vice, as *Bernard* confeſſeth of himſelf: and *an other mans happines his torment*: whereas, *he that rejoyceth at the proſperitie of another*, (even thereby, if no other way) *is partaker of the ſame*. Yet were this vice the more tolerable, if, beſides men, our ſelvs, and others; we in it did not ſo directly wrong the Lord; and that (which is worſt) even in his goodnes, which it not onely perverts, as other vices do, but aboliſhes, as much as it can. It is (and worthily) accounted in ſome, horrible impiety, to complayn of God, that he *made the world no better*: But what is it then to quarrell with him for making it ſo good? As in truth, an *envious* perſon doth: ſaying unto God, in effect, why haſt thou beſtowed this vertue, this knowledg, this honour, theſe riches, or the like good upon this man, or woman? So the *firſt labourers in the vyneyard ſayd of the laſt, to him which hyred them; Why giveſt thou ſo much unto them?* How injurious ſoever notwithſtanding this cancker worm is both to God, and men; yet is it in this point moſt juſt; that it puniſheth and tormenteth, with no ſmall torment, him in whom it beareth ſwey; *conſuming his heart, as ruſt doth the yron, whereon it groweth*; and *rotting his verie bones*, whiles he liveth. *Bernard.* *Politian.* *Chryſoſt.* Math. 20. *Baſil.* Prov. 14.

The good gifts of God, as riches, honour, wit, learning, &c. in any eminencie often endanger their owners

by puffing them up with pride in themselvs: And if they have the grace, and modestie to use them aright; yet are they dangerous to others, becoming oftens fewell to kindle their fire of *envy* withall. And so it fell out between *Ioseph*, and *his brethren*; *David*, and *King Saul*; and many mo: verifying that of the wise man: *Everie perfection of work is the envy of a man from his neighbour.* By means whereof it also hurts its owner, many tymes, by a kinde of unnaturall rebound, as it were, from the *envious*; and that so violent, as *none*, but God in heaven, *can stand against it.* Not *Adam* in paradise agaynst the divels *envy*; nor *David* against *Saul's*; nor *Christ* against *the Pharisees.* And in this regard, a mediocritie in any good is the more thankfully to be accepted from God; considering unto what danger this way, all eminencie exposeth a man. The highest trees are sooneſt, and soarest shaken with tempests.

Eccles. 4.

Prov. 27.

The best remedy for preventing *envy* by others is to carry a low Sayl in the most prosperous gayl that can blow: and to ascribe the good a man hath rayther to any other cause, then to himself, or his own wit, industry, or worth any way. Therein he least disparageth others that want it, and so frees himself best from their *envy* at him.

CHAP.

CHAP. XLI.

Of Slaunder.

HE is a *Slaunderer*, who wrongs his neighbours credit, eyther by unjuſt *rayſing*, or *upholding an evill report* againſt him. Of which two, viz. *the rayſing*, or *receaving a falſe report*, (ſeeing that *if there were no receavers, there would be no theevs*) one of good skill in diſcerning *doubteth whether is more damnable*. We muſt then get amongſt others, this mark of him that ſhall *ſojourn in the Lords tabernacle, and dwell in his holy mountayn*, that we neyther *rayſe*, nor *take*, or *hold up a reproach againſt our neighbour*. Though the *North winde* be not alwayes to be wiſhed, becauſe it driveth away rain: yet is *an angry countenance to drive away a backbyting tongue*. As a man may be wounded in his body with the ſword taken out of his own hand: ſo may he in his credit, by the *injurious relation* of the very thing, which his hand hath done, or tongue ſpoken. And the ſame alſo ſometimes being good in it ſelf; and eyther wreſted to ſome other ſenſe then he intended; as were *the words of Chriſt by falſe witneſſes*: or craftily made an opportunitie whereupon to build ſome falſe, but colourable inſinuation of evill; as was *Davids being at Nob with the High prieſt, by Doeg*: Sometimes alſo being evill; as when men without juſt, and neceſſarie occaſion *blaze abroad the faults of others*; eyther in idlenes, for want of other talk; or of hatred, by way of revenge; or in flatterie, to pleaſe other men; or in envy, as grudging at their good name. And it

Bernard.

Pſal. 15.

Prov. 25.

Mark. 14.

1 Sam. 21. and 22.

may wel be thought, that persons oftner *calumniate* others of love to themselvs, then of hatred to them: thinking therein to build their own credit, upon the ruines of other mens: which is, as if one, to make his own garment seem the fayrer, should cast mire upon his neighbours.

Hubert. Some *slaunders* are such as confute themselvs in the eyes of all reasonable men, as eyther *being so great*, or so senseleſſe, *as are incredible:* or when the known qualitie of the person accused, fastens *a slaunder* upon the accusation: as did *Platoes* with *Diogenes*, when he heard one accuse him of evill. Some also there are, which turn to the advantage of the *slaundereds* credit afterwards, namely such, as a litle time will plainly manifest to have been false, and feyned. For then they, who before have wronged them, through credulitie, will hold themselvs their debters for amends afterwards; which also it may come to passe they may make them, by not beleeving some ill (though just) report of them, in after time.

Tassin. *Slaunderers* of any others may rightlyest be called *diveliſh*, seeing the divell hath his name of *Slaundering*. He

Gen. 3. sometimes *slaunders* God to men; as to *Eve*, of envie, in

Iob 1. the beginning: sometimes men to God, as *Iob* of hypocrisie: and continually man to man, by his venemous in-

Rom. 3. struments thus anotamized in their parts, by the Apostle. *Their throat is an open sepulcher; with their tongue they have used deceipt; the poyson of asps is under their lips; whose mouth is full of cursing, and bitternes.* And truely it may be, he should not much misse the mark, that affirmed, *slaunders*, and *faise reports* to have raysed as great, and many quarrels amongst equals; conspiracies from inferiours; and from superiours violent oppressions; as all injuries in truth offered, or other provocations whatsoever.

Men

Men commonly with one ſtroak wound, or kill but one: whereas a *ſlaunderous* blow reacheth to many. He wounds *himſelf* with his own *ſlaunderous tongue*; *his mouth making his fleſh to ſin:* He wounds him in the ear, to whom he *ſlaundereth*; ſpecially if credulous, as the moſt are, in receaving *falſe reports*: And as for him, whom he *ſlaundereth*, he wounds him in his good name (though *him onely by ſuffering evill, the former two as workers of it*) and withall, oftens makes way by ſo doing for further wrong to be offered him, eyther by himſelf, or others. Thus *Maximinus the tyrant ſet awork certain vile perſons to accuſe the Chriſtians of heynous evils, that ſo he might perſequute them* with more ſhew of reaſon: like as men, when they would have their dogs killed, give out, that they are mad. *Herodotus* *Euſebius.*

David never complayns of the ſharpnes of the ſwords of the *Philiſtims*, or other enemyes; but of *the ſharp ſwords of the tongue of ſlaunderers*, he oft, and piteouſly complains, in *the book of the Pſalms*, as peirceing deeper then the former. And yet for fence againſt thoſe ſharp ſwords God hath put into the hands of his innocent ſervants two bucklars: the one inward, viz. a conſcience, upon due knowledg, and examination, excuſing before God; and this is of proof: The other, ſuch a converſation before men, as may ward our credit and good name from being wounded in the eyes of ſuch as know us, and are equally mynded; and ſuch, as are not apt eyther *greedily to devour*, or *lightly to admit ſlaunders, and vituperies* rayſed againſt us. Yet, if the divell could by the ſerpents *ſlaunders* impeach the credit of God himſelf with our firſt parents, in their ſtate of innocencie; no marvayl, if his ſerpentlike inſtruments can prevayl with ſinfull men, & women this way, even againſt Gods faithfull ſervants. We muſt therefore prevent *ſlaunders* what we can; bear what we cannot avoyd; Pſalm 3. 57. 58. 64. &c. *Calvin.*

avoyd; and alwayes be mindefull, by earneſt prayer; as well to commend our good name to God, that he may take charge of it, as our perſons and eſtates.

Better never accuſed, then quit, though after the cleareſt, and moſt honourable manner, that may be: ſeeing *after a bold ſlaunder ſomething ever will ſtick behinde*: by which the ignorant of the truth will be abuſed, and adverſaries take advantage to upbrayd. But how great ſoever matter of greif or ſhame unjuſt *ſlaunder* cauſeth; yet he that is *reproached for well doing, hath the ſpirit of glory reſting upon him*, and *being innocent*, may ſay, that *the evill is not againſt him, but againſt another, whom the ſlaunderer takes him to be.* The adviſed conſideration partly of the cauſe, and partly of the end, which the Lord will make, aboundantly ſweetens all the ſowrnes of the *reproaches*, which he ſuffers: and ſuch a one may know himſelf to have atteyned to the higheſt pitch of Chriſtianitie, and conformitie with Chriſt, when for well-doing he is ill dealt with. *It is kingly*, ſayth one, ſay we, Chriſtian like, *to do well, and to be ill ſpoken of.* Yet is it not enough, that when we are *ſlaundred*, we be from under the deſert of it directly: but we muſt withall conſider, whether we have not drawn it upon our ſelvs deſervedly, in regard of God by *ſlaundering* others, & that ſo God payes us home in our kinde: or by ſome other ſcandalous ſin, which the Lord will puniſh in us by *ſlaunderous* tongues; as he did *David* by *Shemei*: or whether we have not given vehement occaſion of mens ſuſpecting us; and ſo *accuſing our ſelvs* as one ſayth, *of ſuſpicion*, what marvayl, if others think, and ſpeak evill of us?

1 Pet. 4.

Chriſoſt.

Antiſthenes.

CHAP.

CHAP. XLII.

Of Flatterie.

THE reproof by *Diogenes* is not more known, then juſt, upon *flatterers*; that as *tyrants are the worſt of all wild beaſts*, ſo are *they of all tame*. And yet there is (and the ſame verie common) a worſe beaſt, then eyther of them ſeverally; to wit, a monſter gendred of them both. Men *flatter* their ſuperiours, or others able to oppoſe them; to the intent they may tyrannize over their inferiours the more freely, without danger, or fear: and ſo become both *flatterers*, and *tyrants*. *Plutarch.*

A man needs no other *flatterer* then his own partiall heart to infatuate him. Notwithſtanding, though few would rayther buy a falſe, then a true glaſſe to ſee their faces in: yet how fewer are there ſo truely hateing their own vices, as that they had not rayther ſeek, or at leaſt, enterteyn ſuch freinds, as may rayther cover their faults by *flatterie*, then cure them by faythfull reproofs? And this benefit men of a poore, and deſpiſed condition may ſet againſt divers miſeryes incident thereunto: that they are thereby out of danger of being much *flattered*. Every one will be bould to call a poore man fool, or knave, and to ſpeak of, and to him, all the ill which he knows, & more alſo. Whereas the rich, and mightie in the world are, for the moſt part, *ſoothed up*, to their deſtruction; as the fat ox is clawed by the ſame hand that ſtrikes him down. And this is juſt from God upon the moſt of them, becauſe they

deſire rayther to be pleaſed by *flatteries*, then bettered by hearing the truth. Few coming near *Davids* order, will ſay as he did, *Let the righteous ſmite me, it ſhall be a kindenes:* Pſal. 141. *let him reprove me, it ſhall be a pretious oyl.* Where yet the excuſe is not nothing, which the Phyloſopher makes; that *Plutarch.* *as worms ſooneſt breed in ſoft and ſweet woods: ſo gentle and noble ſpirits do moſt eaſily admit flatteryes.*

He that reads the Epiſtles dedicatorie of learned mens books in all faculties, divinitie not excepted; if eyther he knew not the contrarie, by experience, or ſuſpected not, how eaſily ambition (the canker of learning, and mother of *flatterie*) might grow in learned mens breaſts: would ſoon be brought to think, that almoſt all the great men in the world were ſo good, ſo vertuous, ſo religious, ſuch, & ſo wiſe, and worthy patriots, as nothing more could be wiſhed, or hoped for. But how oft, God and men know, whilſt they labour to honour many of them unjuſtly, do they moſt juſtly ſhame themſelvs, in proclayming thoſe things of their benefactours to the world, with all confidence, which a modeſt man that knows the perſons, cannot read without bluſhing? and giving men juſt cauſe to ſuſpect (as *Lactantius* ſpeaks of *a Philoſopher in Bithynia,* *Lactant.* *writing againſt Chriſtians*, and pouring out himſelf into the prayſes of perſequuting princes) that oft times they *write their books rayther to flatter in their prefaces, then for other matters proſequuted in the treatiſes themſelvs.*

Prov. 28. *Flatterie* is in all caſes, and perſons a baſe ſin, and which *will make one man* (dog-like) *to fawn* upon another, *for a morſell of bread*: But in the miniſters of Gods holy word, above all other men, it is moſt pernitious. For whereas in other caſes a man makes himſelf a *claw-back*; in this he makes God himſelf, in whoſe name he ſpeaks, no better, what in him lyes: Beſides that, he turns into deadly poy-

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ſon the onely ſovereign medcine of the ſoul. This made the Apoſtle *take God to witneſſe, that he never uſed flattering words:* and to proteſt againſt others, that they in doing it, *ſerved not the Lord Ieſus, but their own bellyes.* Such are not to be accounted the ſervants of Chriſt, whom they make their ſtayl; nor yet of their *flattered Lords, and mayſters*, how lowd ſoever they profeſſe themſelvs their *obedient ſervants:* but they have a baſe mayſter, whom they ſerve, and are aſhamed to own; their *belly*, and the divell in it. It is not for nothing that the prophets, and Apoſtles have ſo thundered againſt the *flatterers* of the mightie; who both look ſo much for it, as that they *think themſelvs half maligned*, and envyed, *if they be but ſparingly flattered*; and yet are ſo deeply endangered by it. Here notwithſtanding, we muſt beware, that to avoyd the note of *flatterers* we become not raylers, affecting to *ſpeak evill of dignities*, eyther in pride, (as many ſcorn to *flatter*, that is, love to revile, or out of diſcontentment in our ſelvs, or to nouriſh it in others.

1 Theſ. 2. Rom. 16. *Seneca.* Iude 8.

CHAP. XLIII.

Of Suſpicion.

Vſpicion (as it is commonly taken) is, as it were, *a looking under an hidden thing*, with an inclination to judg it evill, and amiſſe. It ſets the *perſon ſuſpected in* a kinde *of middle ſtate*, (but ſomething bended the worſe way) and *neyther quit, becauſe he is ſuſpected: nor condemned, becauſe he is but ſuſpected.* *Seneca.*

He that should deal by all persons, and things, as *Cæsar* did by *his wife*, whom he *put away, because she was suspected of uncleannes*, though solemnly cleared in judgment; should leav himself neyther freind, nor wit, nor honestie neyther: For all these, and whatsoever els he hath that good is, are subject to unjust *suspicion*, by others. Suspicion indeed, how unjust soever is a blemish, and so may justly occasion refusall, where there is free libertie; but not rejection in way of punishment; This is to right a former wrong by a second greater.

Sweton.

Some *suspect* all men, and some none: both are in fault; the former in the more sinfull fault; the latter in the more honest, but more dangerous to themselvs. And yet even for that; there want not, who by causlesse *suspicion teach* their servants, freinds, yea wives, and children also, *to deceav them*. For many respecting more their credit with men, then a good conscience before God, by being *suspected* (though causlesly) grow desperate: yea think themselvs half priviledged to deceav them that *suspect* them; seeing that by so doing, they but become that, which they are deemed to be before. It is best therefore, first not to *suspect* without good cause: next, not to bewray our *suspicion*, except we have great hope to over-aw thereby the *suspected* person.

Seneca.

There are many unreasonably (though not altogether unoccasioned) transported from the one of the extreams formerly mentioned to the other: who being at first *credulous*, and light of beleif, and thereby oft deceaved; at length come to *trust* none; but would *burn*, as they say, *their shirt, if they thought it knew their secrets*: & therefore set it down for a rule, to have al men in *jealousie*. Such overwise men are like the fool, that because the five deceaved him, and let his drink run out, would

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not truſt his diſh with it afterwards. Howſoever things fall out, it is beſt to keep our byaſſe alwayes on the right ſide: and to encline ſtill to a better, rayther then to a worſe opinion of men, then they deſerv. For though it be beſt of all, to judg of others juſt as they are: yet ſeeing, that is alwayes hard, and ſometimes impoſſible; we ſhall leſſe offend God in judging of men too well (though ſometimes to our own damage) then too ill, with certain injurie to them, and ſin in our ſelvs, in the violation of the law of *charitie*, which *is not ſuſpicious*. 1 Corin. 13.

The generall cauſe of *ſuſpicion* is the want of this true *love*, whoſe propertie is to *beleev all things*, and to *hope all things*, which with reaſon, can be beleeved, or hoped for: and ſo men are in danger to preſume of, and promiſe to themſelvs more good of their wives, and children, and freinds, whom they entirely love, then there is cauſe; rayther then otherwiſe. Notwithſtanding, a very inordinate, and doating affection alſo breeds cauſleſſe *jealouſie*. Another generall cauſe of *ſuſpicion* is the knowledge and conſciouſnes which perſons have of their own inability, and weaknes any way. Of beaſts, and birds, hares and doves, and ſuch impotent, and unarmed creatures; and of men & women; the childiſh, weak, ſilly, and decrepit are moſt given to *ſuſpicion*, as being moſt ſubject to be circumvented, or oppreſſed. So it hath been obſerved, how the *Scythians, and other barbarous nations* have laboured to ſupply their defects of wiſdom for prevention of hurt from enemyes, by exceſſe of *ſuſpicion*. Bodinus It is true, that this diſeaſe ſometimes befals very wiſe men: But this aryſeth from an other, and worſe cauſe, to wit, an evill conſcience. *Men muſe, as they uſe*: and *ſuſpect* others by themſelvs: as is common with all leaud perſons. *He that is good himſelf, doth not eaſily ſuſpect an other to be evill: nor the evill, that an other* Chriſoſt.

is good. Beſides, an evill conſcience accuſing men, and women, that they in truth deſerv not love, nor reſpect, nor credit, eaſily perſwades them, that they are not loved, nor reſpected, nor credited by others. Laſtly, it is oftens a puniſhment from God, that as a man in debt, *ſuſpects* that every buſh which he ſees, is a ſargeant to arreſt him; ſo they which are without true grace, and aſſurance of the pardon of their ſinns from him, ſhould be *ſuſpicious*, that every one would deceav, or hurt them otherwiſe. It was Gen. 4. Gods curſe upon *Cain, when he had killed his brother Abel*, to *ſuſpect*, and fear, *that every one that he metts with, would kill him.* Notwithſtanding all theſe things; ſometimes *God* Numb. 5. *ſends a ſpirit of jealouſie upon intereſſed perſons*, for the diſcoverie of evils in others formerly hidden; which out of probable *ſuſpicion* come to be ſearched into, and by ſearching are found out. And alwaies we muſt ſtrive for that diſcretion, and wiſdom, as not to take our marks amiſſe, by cenſuring any raſhly, as *Eli did Hannah for druncken, becauſe her lips went, and her voice was not heard:* nor yet to be ſo fondly charitable, as not to ſee the ſpots of mens leproſie breaking out in their foreheads.

We are not onely by innocencie to prevent juſt blame; but withall, by chriſtian care, and wiſdom, to provide that we hurt not our good name by coming under colourable *ſuſpicion* of evill. We *provide things honeſt* before God by preſerving innocency: but *before men*, by giving no probable cauſe of their *ſuſpecting* us. And ſo doing, if yet God by his providence, ſo order, that we come under it; we muſt bear it patiently, as a burden layd upon us by him; eyther to proye us; as it was not the leaſt tryall upon *Iob*, to be *ſuſpected* by his freinds, and others, of hypocriſy: or, it may be, to warn us to take heed of ſome ſin, of which we are in danger, though not guiltie: it may be, for our preſent

preſent peace, and ſafety, as it happened to *David*, by being *ſuſpected of the Lords of the Phyliſtims*; or, it may be, for their juſt puniſhment, by whom we are unjuſtly *ſuſpected*; as in the ſame *Davids* caſe, in being *ſuſpected* by king *Saul* of affecting the kingdom; to his own great harm in wanting him, and the worthyes with him in the battle with the *Philiſtims*.

CAP. XLIIII.

Of Appearances.

IT is the royall prerogative of Gods infinite wiſdom to judg of perſons, & things, as, in truth, they are. It is mens, yea angels unperfit condition, in compariſon, (under which God hath humbled them) to judg of the one, and other, according to outward *appearances*; leaving to him alone and the perſons themſelvs, the hidden things of the heart. To *appear* evill to a righteous judgment, is alwaies evill, whether the perſon be evill, or good. If evill, his evill *appearance* is but his inward evil manifeſted to be, as it is; and his inſide turned outward: If good; he ſlaunders himſelf in *appearing* evill. He that makes an ill *ſhew*, we may well account evil, and corrupt, ordinarily; ſeeing all (ſave in the caſe of ſome ſpeciall temptation) deſire to ſeem, as good, as they are, & to put the fayreſt ſide outward.

He that is once well known to me for good, and vertuous I will alwayes eſteem ſo, except I come to take certeyn knowledg of his after-declyning to evill. So, on the contrarie, if I have once rightly and certeynly branded a man

man for evil, I ſhall not eaſily come to think good of him, except his after-repentance as playnly *appear* to me. The reaſon is, becauſe bare time makes none of evill good; or of good evill: but onely confirms men in that which they are, whether the one, or other.

Although it be not ſimply a ſufficient warrant for our anſwerable judgment of, or caryage towards perſons, or things, that they *appear* good or evill unto us; becauſe we often err in our judgments about them, through ignorance, negligence, or partialitie: yet is it a certeyn rule, that we muſt never proceed, eyther in judgment, or practiſe againſt *appearances*: for in ſo doing, we condemn our ſelvs in the thing, which we approve; if it *appear* good, and yet we condemn it: ſo do we alſo in the thing which we condemn; by holding any courſe of approbation towards that, which *ſeems* evill unto us. Notwithſtanding, ſuch is the force of outward *appearances*, as that, in caſes, they bynde us in conſcience, both for judgment, and practiſe, to that which indeed is not true, nor due; but wherein we are altogether deceaved. As when we receav a matter for truth (which yet indeed is not ſo) upon the clear teſtimonie of two, or three witneſſes worthy of credit, ſo far as we can diſcern: or when we eſteem an hypocrite (cunningly diſſembling) for good and godly, as did *Phillip Simon Magus*. It is a fortunate ſin to ſuſpect him, without *apparent* cauſe, that diſſembles: and an infortunate vertue to be deceaved in him.

Acts 8.

The *appearance of evill* (by the Apoſtles preſcript) *is to be abſteyned from*. Which yet we muſt not underſtand abſolutely of whatſoever *ſeems* evill unto others: for then we ſhould abſteyn from all, or the moſt good; whereof there is litle, but ſome, or other miſdeem it. But the meaning is properly, that, in *propheſying* (of which the Apoſtle ſpeaks)

1 Theſ. 5.

ſpeaks) as we are to *hold that which is good, and proved ſo to be*; ſo *if any thing be delivered, of which we have a ſiniſter ſuſpicion, as fearing that ſome poyſon cleaveth to it, though not plainly ſo diſcerned by us, we with-hold our aſſent, till by faith we can receav it.* Calvin. And in the generall, that, if a thing *appear* amiſſe, and evill unto others, eſpecially unto weaker brethren, though it be not ſuch of it ſelf, yet we forbear it; except eyther conſcience of duety ſimply binde us unto it; or that ſome greater conveniency appear in doing it, then is the inconveniency of, or to others, in miſconceaving of us, and our doings.

If it be a good thing to *appear* good, how much more to be ſo indeed? It is alſo the readieſt way, and moſt compendious for any to *appear*, and be thought wiſe, vertuous, or godly; to be, in truth, ſuch. For God will both (ſo far, as it ſtands with his glory, and the perſons good) give occaſion of manifeſtation of that good which is; and alſo provide, that others may accordingly take knowledg of it. And though many things be ſecret in the mean while; yet, *when the Lord ſhall come, he will both bring to light the hidden things of darknes, and make manifeſt the counſels of the hearts, and then ſhall everie one have prayſe of God.* 1 Corin. 4.

The Lord beſtoweth his graces upon men not onely for their own good, but for the good of others alſo: and that, as otherwiſe, ſo for the *manifeſting, and ſhewing forth the vertues of him, who hath called them out of darknes, into his marveylous light.* 1 Pet. 2. Who muſt therefore provide carefully, both to be, as they *appear*, for their own comfort; and to *appear*, as they are, to the glory of God, and good of men. Yet ſo as their firſt, and greateſt care herein be, that their *appearances* be not above their exiſtences; and that they make ſhew of no more then they have. As in the outward eſtate, it is the high way to povertie, or worſe,

for a mans expences to exceed his receipts; & his layings out his comings in: so in the spirituall course, to overstreyn in outward *manifestations* is a way tending to all impudent, and desperate hypocrisie, under *a form of godlynes, without the power thereof.* And for other gifts, as knowledg, wisdom, learning, eloquence, or the like; he that in the *manifestation* of them will streyn above his reach, may easily crack his credit, and make himself ridiculous to others; like the stage-player, who with too much wypeing of his borrowed beard puls it from his face, and so bewrayes his bare chin. And though a forth-putting man play his part so well (as many do) that he not onely satisfy, but draw into admiration his simple spectators, who cannot discern between shadow, and body; yet shall he hardly, or not at all, escape the censure of vayn-glorious, and arrogant, by more judicious men.

We are oftens angry, and offended at others, for wronging us, by conceaving a worse opinion of us, then we deserv: whereas, in right, we should be angry at our selvs, for giving them occasion so to judg, by our ill, and suspicious *appearances.* For, albeit thereby, he, whose heart, and way is upright in Gods sight, loose not his comfort with him, who sees the heart: yet by his *misappearances* made in word, or deed, he may justly forfeyt his credit with men; to whom it apperteyns to judg of the tree by the fruit, or leavs, or any other outward mark, or note, rayther then by the sap. Cunning naughtines hath oftens more credit in the world, then unadvised honestie.

CHAP.

CHAP. XLV.

Of Offences.

IT *must needs be* (considering mans frailty, Sathans mallice, and Gods providence) *that offences come*, sayth Christ our Lord: *but wo be to the person by whom they come.* Wo be to him, first, that gives *offence*; next, to him that takes it, where he should not: as the same our Lord teacheth els where, saying, *Blessed is he, whosoever shall not be offended in me*: that is, who takes not occasion of *stumbling*, to hinder himself in the way of godlynes, eyther at my person, or doctrine, or works, or followers; or at the persequutions, and contradictions raysed against me, and myne, by myne, and their adversaries. And considering how many such like *stumbling stones* are in the *narrow way of Christ, which leads unto life*; he is a happy man indeed, that hath eyther power to remove them, or wisdom to decline from them, or nimblenes of grace to leap over them. Math. 18. Math. 11.

Offence may be given, where none is taken; as in such evill actions, as whereby others may or might be, but are not provoked to evill; and so *Petey* was an *offence*, or scandall to Christ: Or *offence* may be taken, where none is given; and so Christ, and the gospell were *a stone of stumbling*, and *rock of offence to both the houses of Israel*; and so are many good, and lawfull things, yea necessarie also, to many now. *Offence* also may both be given, and taken in the same action: and that eyther in things simply evill; as when one provokes, and an other is provoked to evill, by Math. 15. Esay 8. 1 Pet. 2.

falſe doctrine, corrupt counſayl, ill example, or the like: or in things of indifferent nature, but unſeaſonably uſed, to the effectuall hindrance of others, in the way of godlynes. In ſuch caſes, as I laſt mentioned, *offence* is given through want of *charitie*; and taken through want, or *weaknes of fayth* in the particular.

Rom. 14.

1 Corin. 13. God would have us walk in *fayth* towards him, and *love* towards men: that ſo doing we may neyther *offend* God, nor men. But theſe two, which the Lord hath joyned together, Sathan would not onely disjoyn in many, but ſo oppoſe, as eyther may oppreſſe, or deſtroy other. Hence ſome are ſo ſtrong in fayth, and zealous for faythfulnes towards God, as they are lifted up above charitie towards men; not conſidering how they ought to *receav the weak*, and bear, and forbear them, yea apply unto them in many things, and drive according to their pace, as fearing to *offend one of thoſe litle ones*. And though we may do nothing ſimply evill to pleaſe men; (for that were to prefer them before God) nor betray the truth to gratifie them; (ſo *better ſcandall ariſe, then truth forſaken*) yet are we not onely to do, or leav undone things of indifferent nature, wherein we have libertie, for the preventing of *offence*, and ſo to depart from our own right: but withall, both to do divers things, which out of the caſe of *offence* were ſin, as *Paul circumciſed Timothy*; and for a time alſo to forbear both the publiſhing, and practiſing of ſome truth, to the which in time we do ow teſtimony both wayes. Others, on the contrarie, are ſo full of charitie towards men, and fear of *offending* them, as that for, and ſometimes under pretence thereof, they will both adventure to do many things, which God plainly enough forbids; and neglect the practiſe of other things commanded them, and all Chriſts diſciples, in his goſpell. Many pretend the weak-

Rom. 14.

Auſtin. Bernard.

Math. 17. Iohn 16. Math. 9.

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nes of others, where, in truth, they ſhew their own weaknes; others, that they would do ſuch and ſuch things, (to which indeed both conſcience of God, and duty to men bindes them) but for *offence*. And what is this *offence* many times? Surely oftens nothing els but the waſpiſhnes of ſome peeviſh and imperious perſons caryed againſt others with hatred, or contempt, or envy, or divers of thoſe paſſions. But this is not to reſpect the weak in fayth, but the ſtrong in paſſion.

To be *offended* at good things in men (which is *the propertie of an evill minde*) is to be *offended* at God in men: To be *offended* at things indifferent, is to be *offended*, as it were, at men in men: But to be *offended* at evill in men in due manner, and meaſure, is to be *offended* at the divell in men. In this laſt caſe no man ſhould think much at due oppoſition, and reproof, ſeeing it is not properly againſt him, but againſt Sathan in him. *Tertul.*

Readines to take *offence*, and exception at, and againſt other men in their faylings, ſhews eyther weaknes of underſtanding in the offended, when they diſcern not eyther of mens temptations, under which they lye; or what they may and ought to bear in their brethren: Or it ſhews pride which makes men eyther out of envy apt to bark at others upon every ſmall occaſion; or to deſpiſe them in their wants and weakneſſes, through over-valuation of their own excellencie; whereas, on the contrarie, they ſhould ſupport them, that they ſinck not under the burden of their infirmities: or els it comes from hypocriſy, out of which many ſeek to cover both from other mens eyes, & from their own alſo, their proper *beam-like* corruptions by quarreling at the *moats in their brothers eye*. I never knew any more forward to take *offence*; then ſuch as were moſt apt to give it: nor any more hardly brought to bear Math. 7.

with faylings at the hands of others; then such as stood in greatest need to have both God, and men to bear with no small things amisse in themselvs. *Oh hypocrite, first cast out the beam out of thine own ey: and then shalt thou see clearly to cast out the moat out of thy brothers ey.*

None should plead his own *offence* against a thing, but his reason; nor say, this should not be done, because it *offends* me: but it *offends* me, because it should not be done, being contrary to the word of God. To say to another, do not this because it *offends* God, shews love to God: and, do not this, because it *offends* others, love to men: But to say, do it not, because it *offends* me (without rendring further reason against it) is from playn self-love; and is an absurd, and insolent request, and motion. All should take care not to offend one another: but none should look much not to be offended by others: for that is to nourish weaknes in himself, and to provide trouble, and disquietnes for himself before hand.

CHAP. XLVI.

Of Temptations.

GOD *tempts* a man, and Sathan *tempts* him, and one man *tempts* another. Gods *temptations* are as he is; good, and for good: and no other thing, but so many tryals of the fayth, patience, love, wisdom, and obedience of his creatures: not that he might know them (for *he understands the thoughts a far of*) but that they might have use, & make

Psal. 139.

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manifeſtation of the grace of the heart in outward acts, that others might know them, and they themſelvs: or that (by accident, as they ſpeak) the contrarie vices of unbeleif, impatiencie, and the like might be diſcovered where they lye hid, which is good alſo. It is good, on Gods part, and for his church, that mens naughtines, where it is, ſhould in its time, be diſcovered. Where alſo we gather it to be our Saviours meaning to *teach his diſciples*, and us all in them, to pray againſt *temptations*, as they are provocations unto ſin; but not, as they are moderate tryals of fayth: and therewith, that *our heavenly father* would ſo ſweeten the bitternes of them with the ſprinklings of the ſence of his love in Chriſt, as that they may not be exceſſive, or intollerable. Sathans *temptations*, on the contrarie, are as he is; evill, and for evill, and ſin: eyther outwardly by fitting of objects, or ſtirring up of inſtruments, or provyding of furtherances of evill of all ſorts: or in regard of the heart and ſoul, by ſuggeſtion of evill thereto, together with the ſo diſpoſing, and ſtirring up of the humours of the body, as that they may be ready inſtruments for the myndes inordinate paſſions. And albeit he cannot compell eyther the underſtanding to aſſent, or the will to conſent, or the affections to liking; and ſo not the body to the acting of evill: yet being a ſpirit, he is undoubtedly able to unite himſelf in his ſuggeſtions with our ſpirits, after an unknown manner; and the ſame alſo verie perſwaſive, ſpecially with ſuch, as upon whom he is by the Lord in anger let looſe, for the puniſhment of former ſins by latter. So we read that *Sathan filled the heart of Annanias: entred into the heart of Iudas: works in the children of diſobedience: and blyndes the minde of the unbeleevers.* Notwithſtanding all which his both power and

Math. 6.

Acts 5. Luke 22. Epheſ. 4. 2 Cor. 4.

and mallice; seing *he can doe nothing to hurt, but by the permission of God, and power which he hath from him*; and that *justly given*, though, on his part, unjustly used; we are still to remember the good counsayl by one given us, which is, *never to fear the power of the divell more then the offence of God.* This were to fear the exequutioner more then the judg.

Ambrose.

Gregory.

Though a man cannot be *drawn away*, but *by his own concupiscence*; yet may he be *tempted* otherwise: and be compelled *to suffer temptations*, which *is humayn*; and *divelish* onely, *to be overcome of them*, by assent, consent, or liking: And where none of these three is; there *is the divels sin*, and but *mans crosse*, as one sayth, in the *temptation.* If the thought of evill arising in the heart be such, as unto which not so much as our affections do encline; but that, on the contrarie, we wholly abhor from it, in the very first rising; we may gather it to be rayther by suggestion from Sathan, then of our own concupiscence. And as it is not in our power to avoyd the outward presentations of evill, by wicked men, to our eye, or ear; but we are compelled oftens *to see, and hear their unlawfull works, and words*, as did *Lot the Sodomites*: so neyther seemeth it to be in our power to avoyd the bare thoughts of evill, (which are not alwayes evill thoughts) by Sathans Suggestions: but that he being *a spirit*, and *spirituall wickednes*, can present them to our spirits more effectually, then can any man object, and offer outward, and corporeall provocations to our outward, and bodily senses.

Iames 1.

Gregory.

2 Pet. 2.

As Christ our Lord, after the glorious testimonie given of him by his *Father from heaven*, *and by the Holy Ghost sitting upon him in the forme of a dove*, and by *Ihon the baptist* both in word, and deed; *was immediately led into the wildernes, by the spirit, to be tempted of the divell*: so must christians

Math. 4.

chriſtians make account, after the ſpeciall teſtimonies of Gods love receaved, of ſome ſingular combat of *temptation*, for their tryall; wherein, if they overcome, the love of God is thereby, as it were, ſealed up unto their hearts. *Holy men therefore proſpering in vertue muſt exult, and count it all joy, when they fall into divers temptations, and are exerciſed in them by the divine providence, for the tryall of their fayth*: and therewith of Gods gratious *power, which is perfited in their weaknes*, this way. Gregorie. Iames 1. 2 Cor. 12.

There are none of Gods ſervants, but in the caſe of *temptation* have reaped the fruit of his ſingular providence towards them: ſometimes in preventing ſuch *temptations*, as if they had come upon them in their full ſtrength, would have been moſt like, if not clean to have overthrown them, yet to have cauſed their greivous fall; by which, they have, through Gods providence ſitting at the ſtern, glyded, as a ſhip by the ſide of a rock: ſometimes in guyding them even in the verie midſt of *temptations* compaſſing them about, like ſo many ſands: and ſometimes by helping and haleing them off, even when they have ſtuck faſt, and been ready to ſinck in them. Many have been the bodily dangers known, and not known, which, by Gods good providence, we have eſcaped: but how many more thoſe that are ſpirituall; in which we had been utterly ſwallowed up, a thouſand times, if his gratious hand from heaven had not releived us? Now, beſides thoſe common to all, everie perſon hath his ſpeciall *temptations*, ariſing eyther from his temper of body, or ſex, or age, or education, or cuſtome, or ſtate, or calling, or company, or other occaſion, againſt which he muſt watch moſt carefully, as men uſe to watch in the gates of a citty beſeiged, and in ſuch other places, as in which the enemy is likeſt to make his aſſault: in which, if we quit our ſelvs

as men, and ſtand faſt, we ſhall have our part in his comforts, who ſayd, *I was upright with him, and I kept my ſelf*
Pſal. 18. *from mine iniquitie.*

Some have thought it a wiſe Chriſtian courſe in the confeſſion of our ſecret ſius, reſydeing in the heart, unto God, not to uſe the outward voyce, for fear of acquainting Sathan with them thereby, and ſo of advantageing him *to*
Hugo. *tempt us, by applying himſelf to that, wherein he ſeeth us likeſt to ſin.* As it is certain that he knows not our hearts at all, as God doth, by immediate inſight, but *gathers them by the*
Auſtin. *motions, and manifeſtations of the body:* ſo conſidering that he himſelf is the originall of all evill, mediately, or immediately; it is like, he is, for the moſt part, acquainted with his own work in men. And ſo it is good wiſdom in us to prefer the beſt manner of acknowledging our ſins to God, for the advantaging of our repentance, before the fear of diſcovering our corruption to the divell.

Chriſt our Lord teaching us to pray, that God would
Math. 6. *not lead us into temptation, but deliver us from the evill one,* would warn us not to lead our ſelvs into *temptations*, nor to deliver our ſouls into Sathans hands: which yet we do by affecting familiaritie with wicked men, which are as it were his brokers; by omitting duties of religion publiquely, or privately, or doing them unfruitfully; by neglecting our ſpeciall callings, and doing nothing, and thereby giveing him opportunitie to *tempt* us to do evill; and laſtly, by opening too wide the windows of our outward ſenſes towards allureing objects. By theſe means we not onely
Prov. 23. *tempt* God to leav us; but the divell, after a ſort, to *tempt* us. We have a promiſe, that *if we reſiſt him, he will fly from*
Iames 4. *us*: but that is, when he aſſalts us; and not when we challenge him, as it were, with his own weapons, wherewith he hath foyled ſo many. He that thus puts himſelf within

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the reach of his paws, ſhall hardly ſcape being torn in peices by him. Let us commit our ſelvs unto Gods ſafe keepin all our wayes: but not come in Sathans way, leſt we advantage his mallice, and put our ſelvs out of Gods protection. Pſal. 91.

As the ſaylers skill is ſeen in carrying his ſhip through a ſtorm: ſo is the ſtrength of fayth in vanquiſhing dangerous *temptations*. Yet muſt we not meaſure the ſtate of a man too much by that which befals him in ſome, or other ſuch dangerous tryall. There are few ſo evill but have at times, their *temptations* (that I may ſo ſpeak) to ſome particular good, by which they are caryed leſſe or more that way: and few or none ſo good, but, on the contrarie, have *temptations to evill*, in which, at times; ſomething humayn befals them. Now to judg of mens perſons according to ſome ſuch few particulars, contrary to their generall courſe, were partiallitie. The wicked fall not into evill, but lye groveling in evill: The godly fall ſometimes by occaſion; but *God is faythfull, who with the temptation maketh a way for his to eſcape*, by their renuall of repentance, and victorie of fayth. And though in thoſe their *wreſtlings* they get a wrench, and limp afterwards, as *Iacob* did; yet they *have power, and prevayl*, and *go on*, as he did, in their way. 1 Cor. 10.

CAP. XLVII.

Of Conscience.

EVerie mans *conscience* is, as it were, a second God within him, both to judg of his actions within, and without him, and also of his person, and personall state, and whether in it he be accepted of God, or not. And surely, a great good work of God it is, that he hath created, and set such an overseer as this *conscience* is, in the soul of man, by which, *if he doe any thing amisse, he is checked in secret, that so by repentance he may finde mercy at Gods hands.* And *how good is it*, sayth one, *that this worm should be felt, whilst it may be killed; and gnaw for a time, that it may be choaked for ever?* As, on the contrary, if a man do the thing which good is, the *conscience* gives testimonie of Gods acceptance, and therewith *boldnes before him: making him chearfull even in the sorrows of the world, quiet in its turmoyl, and happy in all extremitie of torments*, and withall *satisfying him with the testimony from within himself, against mens unjust accusations.* This *Conscience makes a man eyther a conquerer over the whole world, or a craven*; and ready, specially in danger, and being wakened, to thrust his head in a hole.

Perkins.

Bernard.

1 Iohn. 3.

Seneca.

Polinian.

But now the comforts are not greater in having this good *conscience*, then are the dangers in mistaking it. Many do craftily pretend it without cause, merely for their credits before men, whose *hearts condemn them* before God: and whom *God who is greater, will condemn* much more. Many more are securely presumptuous; and being ready

1 Iohn. 3.

ready to beleev that, which they wish true, are bold upon their good *conscience* so deemed; not because they know, and try themselvs, and their wayes before the Lord, by his word, as they ought; but because they know not, nor will know, and examine them. And this is the vulgar *conscience* of ignorant persons, that are free from those grosser sins, which the light of nature condemns: and of some others also not without understanding, being of bold spirits, and stout hearts, and which will not easily be in fault, eyther before the world, or God himself. There are besides these, whose *consciences are benummed, and seared with an hoat iron*; who by practising at first, and continuing after in sins against their naturall *conscience*, have obteyned from the Lord this miserable priveledg, and seal of their condemnation, that their *mindes* should be *voyd of understanding*, and hearts of sense, and feeling, even of heynous sins, in time. *Better* (sayd the godly martyr) *sit in the stocks of this world, then of an ill*, or accusing *conscience*: And yet better a *conscience* accusing, if not desperately; then benummed, and without feeling. The dead flesh must be eaten out of the wound, and sorenes come before soundnes: so must a benummed *conscience* become accusing, before it can become excusing aright. 1 Tim. 4. *Philpot.*

The larger *conscience* the better, if rightly informed. To know that to be lawfull for me, which indeed is lawfull, is the perfection of understanding, and *strength* of *fayth*: as, on the other side, to be ignorant of it, is to be *weak* both *in knowledg, and fayth*. But we must here put a difference between the *conscience* it self, and the use of it: for the largest use of *conscience* is not alwayes best, though the judgment be. Some things are so commaunded, as they absolutely bynde *conscience*, as to love God and our neighbour, &c. Some things again are so commanded in the ge- Rom. 14.

nerall, as for example, the obedience of the Magistrate, keeping peace with all men, and the like, as yet they have this particular exception. *If we can without sinning on our parts*: for we must not do evill that we may do good. But yet in these cases we are to be as large, as we can, and to go as far, as possibly we can see it lawfull, in *conscience* of the commandement of God. Other things are in their kinde indifferent, and such as we perform for our profit, pleasure, credit, or other worldly commoditie. In these we are to use lesse liberrie of *conscience*, and to take heed that we give not the divell advantage, by some blast of temptation, or other, to blow us into the ditch, if we go to near the side of it. And in observing this difference, we have a *conscionable* use of our *conscience*.

It is a great question, whether an erroneous *conscience* be to be followed, or no: and as ill resolved by many affirmatively, after much dispute. Not to follow it is evill, and to do, or leav undone that wherein the man so doing, or not doing, condemns himself; and therein hath God also condemning him: To follow it, is for the blinde to follow the blinde (the blinde person his blinde *conscience*) into the ditch; and to have God condemning him in his word, though he justifie himself. Besides then the violation of the *conscience*, which is alwayes evill, and a by-path on the left hand; and the following it in evill, as a by-path on the right (which is sometimes worse, then the former, as in sins against the light of nature;) there is a third, and midle way, safe and good; and that is, the informing of the *conscience* better by Gods word, and following it accordingly; unto which also every person is bound, for the duties of his generall, and speciall calling. It is the first dutie of a man to inform his *conscience* aright; and then to follow the direction which it gives.

A good

A good *conſcience* is as the ſhip, in which fayth ſayleth to heaven: and which they that *put away, make ſhipwrack of fayth.* We muſt therefore firſt get a good *conſcience by the ſprinkling of the heart* with the blood of Chriſt from the guilt of ſin; and with his ſpirit from the filth thereof: and having got it, muſt keep the ſame with all care, and tendernes, ſpecially by eſchewing *preſumptuous ſins, in which is much tranſgreſſion*; and by which the *conſcience* is waſted, and conſumed, as iron by the ruſt. We offend too much, alaſſe, through ignorance, and infirmitie: let us not ad to provoke the Lord by ſinns againſt *conſcience*: in which we ſin againſt a double voyce of God, firſt ſpeaking in his law, and ſecondly, in our own hearts. Where this is, no marvayl though the voyce of fayth, and witnes of Gods ſpirit ceaſe: and that the *conſcience* ſo violated excuſe not, but accuſe.

1 Tim. 1.

Heb. 10.

Pſal. 25.

CHAP. XLVIII.

Of Prayer.

NO chriſtian exerciſe hath ſo many counterfeyts as, *prayer*: which whilſt all would ſeem to practiſe, few in truth, & experimentally know. We may ſay *prayers*, & ſing *prayers*, and read *prayers*, and hear *prayers*, and yet not *pray* indeed. Yea, we may out of a kinde of naturall inſtinct, by reaſon of the indiſſolible relation between the creature, and creatour, be caryed towards God, ſo far as to *appeal unto him*, or *heartily wiſh good from him* (wherein, as one ſayth, *the ſoul gives teſtimonie to God*;) and yet be far from *praying* aright;

Tertul.

aright; that is, from *making known our requests to God*, *according to his will*, with *fayth* in his love, and the *feeling* of our own wants, *in our hearts*. And the reason why this true *prayer* is not every mans work, is, because God must first work it in mens hearts, by *powring upon them the spirit of grace, and supplication*, thereby to teach them both *what to pray, as they ought*, for matter; and *how*, for manner: and *without the hand-leading of which spirit we dare not in truth approach unto God*, but do, by reason of the guilt of sin, flye from his presence, as *Adam* did, how nigh unto him soever we seem to draw.

Phil. 4. 1 Iohn 5. 1 Kings 8. Zach. 12. Rom. 8. *Calvin.*

Where, with the Apostle, I speak of *making our requests known to God*, my meaning is not, that we *pray* to the intent to inform God, but our selvs, both what our wants are, which we desire supply of; and from whom also we expect it: nor yet to move God to doe that which before he purposed not, as one man is moved by the importunity of another; but to move our selvs, and *make our own hearts believe* the performance of that which God before both purposed, and promised: for therefore David found in his heart *to pray unto God to establish his house, because God had revealed unto him, that he would build his house*. And if we look for this honour at our childrens hands, that they should ask of us such things, as they want, and as we purpose to bestow upon them: how much more is it agreeable to our duty, and Gods right, that we by *prayer* begg at his hands all good things both purposed, and promised by him afore hand.

Austin. 2 Sam. 7.

By this all things are *sanctified* to our use, which are *sanctified* in themselvs *by the word of God*: by it we have spirituall right to *our dayly bread*, in what aboundance, and by what naturall, or civill right soever we possesse it be-

1 Tim. 4.

it before: by it we obteyn many good things of all ſorts, at Gods hands, unto which we could atteyn by no art, or induſtry, or other help: as the favorites of kings get more by begging, then any other can do by any other facultie. Beſides, *as by converſing with men, we do by litle, and litle, learn their manners, and have bred between them, and us a certain mutuall affection: ſo by our converſing with God in prayer, we learn the manners of heaven, and feel encreaſe both of love in us to God, and of God to us.* Laſtly, by *prayer* we obteyn with the good things *prayed* for, the confirmation of our fayth in Gods goodnes towards us, whereof he giveth us teſtimonie in hearing, and granting our *requeſts*, put up unto his majeſtie. And in this reſpect, a good thing receaved by *prayer* hath a double good in it. *Taſſin.*

God is to be invocated not onely with the heart, and with the tongue, but, as one ſpeaks, *with the hand* alſo; as *Aſa and the men of Iudah prayed to God, and fought* with their enemies. And for us to *ask* any thing at the hands of the Lord, which withall we do not offer our ſelvs ready inſtruments to effect, and bring to paſſe; is to tempt Gods power, and to abuſe his goodnes. To *pray* for that which we deſire not, is to mock with his majeſtie, as *Auſtin* confeſſeth of himſelf, that *in his youth he begged of God chaſtitie, and continencie, but was affrayd, leſt he ſhould be heard too ſoon of him.* All things live by heat: and the life of *prayer* ſtands in the heat of earneſt, and fervent deſire. And *how ſhould we make account, that God ſhould hear us, if we hear not our ſelvs? or look that God ſhould be mindefull of us, if we our ſelvs mynde not*, with intention of thought, and deſire *what we ask of him? I*, ſayth the Father, *prayed, when I was litle, with no litle affection, that I might not be beaten in the ſchool.* But how ma- *Seneca.* 2 Chron. 13. & 14. *Auſtin.* *Cyprian.* *Auſtin.*

ny grown men *pray* but with litle, (if any) affection, that they may not be beaten in hell? Our *prayers* must be earneſt, as well for ſmall things, as great; temporall, as eternall; but with differenee of degrees of earneſtnes, according to the degrees of goodnes, or neceſſity of the things *prayed* for. But as for fayth, our very degree ſhould be the ſame, whatſoever the thing be, which we *pray* for, according to Gods will: ſeeing the truth of his promiſe, upon which our fayth reſteth, is the ſame in all things ſmall, and great, and alwayes infallible. We ought as wel, and as much to beleev a ſmall thing, as a great, if God have promiſed it, and as he hath promiſed, becauſe his truth, and power are as great in performing all things, though with different degrees of his love. He hath not abſolutely promiſed temporall good things in the particulars, and ſo ſometimes denyes them in love to his children, as ſeeing them unfitting for them: and ſometimes again he grants the deſires of his enemies in wrath, and indignation; as he did of the rebellious *Iſraelites deſiring quayls*. Beſides,

Pſal. 78. *if the Lord ſhould not ſometimes grant unto his that ask them, the good things of this life, even plenteouſly*, men would think

Auſtin. they belonged *not to him: If he ſhould grant them to all, and alwayes, it would be thought, that for them, and them alone, he were to be ſerved; and ſo in ſerving him men ſhould not be godly, but covetous.* But above all things, we muſt take heed we *ask* nothing evill of God: for that were to tranſform, and turn him, what in us lyes, into Sathan himſelf.

Nazianz. *Whoſoever*, ſayth one, *will bring his enterprizes to good effect, muſt begin with prayer to God, and end with prayſing of him.* And he that begins not his work in that manner, ſpecially being of any difficultie, or weight, is in danger, if it ſucceed, rayther to end in his own prayſes, then in Gods: And if it ſucceed not, he may thank his own prophanenes

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in paſſing by God. And as we are to *pray* upon all occaſions, ſo ſpecially *in the time of trouble*; as children are alwayes running to their fathers, but cheifly, when they get hurt, or fear danger. Then even hypocrites are forced to God; and this partly out of a naturall deſire of releif; and partly by a naturall perſwaſion of the power, and goodnes of the creatour, by which he is able, and willing to help his diſtreſſed creature: and ſo *Ionahs maryners in the extremitie of the ſtorm, went every one to his God.* Ionah 1. But as God is a ſanctuarie to flye unto for his faithfull ſervants, in the time of need, whither he leads them by his holy ſpirit given them: ſo is it not fayth, but impudency, for hypocrites, and ſuch as in their quiet, & proſperous eſtate, have not hearkned to God, ſpeaking to them in his word, and works, to preſſe upon him in their affliction, for help, and ſuccour, without true, and unfeyned repentance, and ſorrow, as well, yea more, for ſin, then puniſhment, accompanying it. And *though they call upon him, he will not anſwer: though they ſeek him early, they ſhall not finde him.* Prov. 1. And if *he that ſtoppeth his ears at the cry of the poore, ſhall crye himſelf, and not be heard*, Chap. 21. how much more he that ſtops his ears againſt the Lord calling and crying unto him in his word? *The prayers of ſuch are abhominable, and ſin*: Prov. 28. And how miſerable muſt his ſtate needs be, unto whom that becomes ſin, by which the godly obteyn remedy againſt ſin, and all other miſeryes? Pſal. 109.

A readines to *pray* earneſtly to God for good things, & the ſame improved accordingly, is a kinde of pawn from heaven to him that hath it, that he ſhall receav the good things prayed for: both becauſe all true *prayer* is by *the teachings of the ſpirit of God, which ſearcheth the minde of God*, and to acquaynts him therewith, in whom it dwels: Rom. 8. 1 Cor. 2. and alſo becauſe ſuch a diſpoſition hath fayth not onely

joyned with it as a companion, but as the very parent of it: which fayth on mans part, ever preſuppoſeth a promiſe on Gods.

From the uſe, and fruit of this heavenly grace of *prayer* nothing can keep him, that keeps himſelf in the favour of God; though many things can from other exerciſes of religion. Not want of fellowſhip of men, nor ſolitarines of place, nor depth of dungeon, nor darknes of the night, *nor thicknes of* Wals neyther: *but his devout prayers will finde way of aſcending unto God.* Bleſſed be his name, who hath provided for his poore ſervants in their moſt dolefull, and deſolate eſtate, this ready means of divine comfort, whereof they, in whom his ſpirit dwels, cannot poſſibly be deprived.

Cyril.

Prayer in ſecret, and by him that is alone with God, hath theſe advantages above that, which is publique, and in the church: Firſt, that it is leſſe in danger of the raynt of hypocriſy. The proud *Phariſee*, as well as the humble *publican goes to the temple to pray*: And *the hypocrites love to pray ſtanding in the Synagogues, and in the corners of the ſtreets, that they may be ſeen of men:* He that *prayes* in ſecret, doth it to be ſeen of God. Secondly, In private, a chriſtian may deſcend to ſuch particulars; as in publique, or before others, he will not, nor ought to mention. Thirdly, He may in private, uſe ſuch expreſſions, and outward manifeſtations, for the better paſſage of his hearts affection, ſpecially being perplexed with ſorrow, or fear, as before others were unſeemly, and immodeſt. *In that day of the great mourning in Ieruſalem, when they ſhall look upon him whom they have peirced, and ſhall mourn for him in bitternes; everie houſe, and family ſhall mourn apart, and their wives apart.* On the other ſide, publique *prayer* wants not its prerogatives: as firſt, that it is performed in the order, and ordinance of

Luke 18. Math. 6.

Zach. 12.

the

the church, which the other is not. Secondly, that in the *Church and Congregation*, many *agreeing touching a thing to be asked*, have a ſpeciall promiſe, that it *ſhall be done for them of their father in heaven; upon whom they ſet, by their prayers, as it were, in a troup.* Laſtly, in our publique *prayers, and prayſes of God*, we do give teſtimonie of his providence in governing the world, and all our affayrs; and that he is preſent with his Church, and hears their requeſts; for the convinceing of Atheiſts, and Epicures; and confirmation of others in beleeving undoubtedly his care over his people, and ſervants. Math. 18. Tertull.

CHAP. XLIX.

Of Oaths, and Lots.

THere is great affinity between an *Oath*, and a *Lot*. Both the one, and other ſerv to *end controverſies, and cauſe contentions to ceaſe*, not eaſily, or conveniently otherwiſe to be decided. In both, men as it were, renounce themſelvs, and all other creatures; and appeal to Gods ſpeciall providence. In an *oath* we appeal to God, as a wiſe, and righteous witneſſe, and judg; knowing what is truth; and hating, and puniſhing falſhood, and lyes. In a *Lot* we appeal to God, as to an abſolute Lord, for the diſpoſing of perſons, and things, by his more ſingular work of providence: unto which alone he that caſts the *Lot*, referrs himſelf, if he mock not both God, and man; wholy renounceing his own wit, and skil every way, for the furthering of this chance, event, or *Lot*, rather then that. Some may be, and are too ſcrupulous Hebr. 6. Prov. 18. 2 Cor. 1. Prov. 16.

in both: But a thousand times more are too profanely prodigall of the one, and other.

Chemnit. *In an oath we desire God, as the searcher of hearts, and patron of truth to testifie with us, that we deceav not: and withall, to take vengeance on us, if we do deceav.* It is a part of Gods worship, though much used civily (as civill things are religiously): in which we make clear, and solemn confession of Gods presence, wisdom, truth, justice, and omnipotency. There is in it no shadow of any shadow, or type; and therefore no colour, why it should not be morall, and perpetuall, and as lawfull for us now, as for the Church before Christ.

Ier. 4. It must be taken *in truth, in wisdom, and in righteousnes.* In truth of thing, & so the same known to him that takes it, in an *oath* assertory: and with firm purpose of heart, in

Perkins. an *oath* promissorie. *There are* (sayth one) *three bonds* or degrees of confirmation *of truth.* First, a bare *affirmation*: Secondly, an *assertion*: Thirdly, an *oath.* In the first of

Math. 5. the three we onely give our word, as they say, by *yea*, or *nay*: *and whatsoever is above this,* (to wit, in ordinary *communication*) *is of evill.* When our bare word will not be taken, and the weight of the matter requires it, we do pawn our best jewels, as our *truth, fayth,* and *veritie,* in an asseveration; as Christ our Lord confirmed divers his weightie sayings with a doubled *Amen.* But now, if men will not accept of our pledg neyther, we procure God for our surety in an *oath*: unto whose justice we also enter counter-bond, for punishment by him, if we deceav. And an *oath* being the strongest bond of truth that is, and so

Hebr. 6. avowed by *God* himself, *who when he would confirm unto the heyrs of promise the immutabilitie of his counsayl,* when he had no stronger bond, *interposed an oath, and sware: and when he had no greater to swear by, sware by himself*; it fol-

loweth

loweth, that they, who are eyther without conſcience what they *ſwear*, or can diſpence, or be diſpenſed with in their conſciences having *ſworn* (though *to their own hinderance*) are both impious towards God, and treacherous to men; and ſuch as do really out-law themſelvs from all humayn ſocieties; as neyther deſerving credit with them, nor fellowſhip amongſt them. Secondly, we muſt *ſwear in judgment*, with prudent conſideration of the thing together with the circumſtances, to which we ſo ſtreytly bynde our ſelvs: as in an *oath* promiſſorie, firſt, that it be poſſible unto us; els we mock both men to whom, and God, by whom we ſwear: Secondly, that the thing be lawfull which we tye our ſelvs unto; To bynde our ſelvs to that which is evill by an *oath*, is to make ſure work to do evill. Laſtly, the matter muſt be of ſome weight, and ſuch as becomes the Majeſtie of God, whom we thus far intereſt in it. Now what Chriſtian heart (any way tender of Gods glorie) bleeds not at the worlds impietie this way? which fears not to call the glorious majeſtie of God to witneſſe, upon ſuch trifling occaſions, as for which no wiſe man but would be aſhamed to call his meaneſt neighbour, yea or ſervant eyther? Laſtly, we muſt *ſwear in righteouſnes*, that is, both *according to his meaning* (being made known unto us) *to whom*, and for whoſe ſatisfaction we *ſwear*; as alſo for warrantable, and good ends: as the glory of God; our own and others good; his ſatisfaction to whom we *ſwear*; and *for the ending*, and not the beginning *of ſtrife*: els we proſtitute Gods name eyther to our own, or other mens luſts. Pſal. 15. *Bernard.* *Cicero.*

Common, and light *ſwearing* argues ſuch a degree of irreverence of Gods Majeſtie, as we may truly, & boldly ſay, that the heart of a common, and cuſtomary

ſwea-

swearer is voyd of all grace, and true fear of God. And in weighing with my self with admiration, and horrour, the customarie *swearing* amongst so many; considering that there is nothing in it, as in other sins, eyther profitable, or pleasant, or of credit in the world, or that brings eyther reasonable, or sensuall good; I have made account, that, besides imitation of one another; and custom, which makes it half naturall to some; and a conscience guiltie of want of credit in others, which moves many to *swear* that they may be beleeved; and want of wit in not a few, who strive by accessory *oaths* to supply their defect of matter, or other inabilitie of speach; there is in this *swearing* veyn a deeper mysterie of mischeif, then ordinary: and that indeed, men take it up (specially, in the divels intention, who sets them awork; and not a litle in their own) in direct opposition of God, and because he in his law hath so severely prohibited it. If God had not in his word so expressly, and severely forbidden it, as he hath done, certeynly there would not be the least part of it used, that is. Graceless men seem therein, to affect a professed contempt of God; and withall, an opinion from men, that they fear nothing; neyther God, nor divell, as they say. But God will make them feel, that fear not the *guilt of taking his* glorious *name in vayn*, which all creatures ought to honour, and reverence. Exod. 20.

This sin being directly against Gods majestie; he reservs, by his providence, the punishment of it ordinarily to himself: spiritually, by hardnes of heart, and impenitencie in this life, usually to the end thereof: and both bodily, and ghostly, by hell-

fire

fire for ever Where it is also like, that the divels, and damned men do, and will *swear*, and *curse* in their utter rejection from God, and intollerable torment; and so make their sin, and course of blaspheaming as endlesse, as their punishment for it.

CHAP. L.

Of Zeal.

Zeal is by some well defyned *the heat*, and *intention of all affections*; and not eyther any one simple affection, or composition of divers: I add of the understanding also: So men meditate *zealously*, and love *zealously*, and hate *zealously*, and rejoyce *zealously*, and mourn *zealously*, and with great intention of heart. The like is to be sayd of all the rest of the affections. As nothing lives without naturall heat; so neyther lives he the life of Christ indeed, who is destitute of christian *zeal* to warm him in his affections, and actions, specially in matter of Gods worship, and service; in which whether wrong, or right, *luke-warmnes* is odious, and loathsom. The Lord will *spue out of his mouth the luke-warm*, whether wyne, or water. Rev. 3.

Worldly wise-men despise *zeal*, as prejudiciall to wisdom, & discretion: So *Festus* judged *Paul mad*; & *Michall* accounted *David as one of the fools*, for the singular *zeal* of God which they manifested. But even this *foolishnes of God is wiser then men*. Yet is it certeyn, that men of great knowledg, and judgment do seldom 1 Cor. 1.

make that manifestation of *zeal*, which weaker persons do. The former have their spirits most in their brayns, and are exercised specially in the disquisition and discerning of truth from falshood, and of good from evill: The latter have them most in their hearts, and accordingly give themselvs to the affectionate pursuit of that, which they conceav to be true, and good; and alike to the avoyding, and impugning of the contrarie.

Some deceav others by the pretence of *zeal*, which they put on for their advantage, as stage-players do vizours, till their part be played: And thus *Ismaell* deceaved *the fortie*
Ier. 41. *men of Samaria* with his crocodiles tears. Also there are not a few, who deceav both others, and themselvs, by seeming to both, eyther to have the *Zeal* of God, which they wholly want; or much more, then they have: And of this number was *Iehu*, how loud soever he cryed *to Io-*
2 Kin. 10. *nadab, Behold the zeal, which I have for the house of the Lord*: whereas in truth, that, which most set him awork, was *zeal* for his own house; though it may be, he thought not so. Besides craftines in this *Iehues zeal*, there are two other properties: the one suspitious, where it is found; and the other odious. The former is a furious march against evill, without an answerable pursuit of, and affection unto the contrarie good: Many are vehemently carryed against Antichristian devises in truth, or so appearing unto them: in whom yet appears litle love and affection to that which is of Christ in their own *judgment*. Such are rayther carried by their own flesh, then led by the spirit of God. The other is crueltie. To be aright, and truely *zealous* cannot but be good; seeing so many (and those wise men) desire, at times, to seem so, though they be not.

True *zeal* must be for God, and from God, and according to God: and having God both for beginning and end,

and

and rule of direction; it cannot but it ſelf be good, and godly. It muſt be for the Lord, and for the furtherance of his glorie in the obedience of his will, and in mans ſalvation; and not for our own, or other mens by-purpoſes. And if it ſo fall out, that by one and the ſame thing Gods cauſe, and our own profit, credit, or other worldly advantage be promoted; we had need keep a jealous eye over our ſelvs, that we ſerv not our turn on God, by making his ends, as it were, a bridg to our own, as *Iehu* did. Secondly, as the fire of the altar came from heaven; ſo muſt our coal of *zeal* be fetched thence, as being the work of Gods ſpirit in our hearts, in the uſe of prayer, meditation upon the word of God read, and heard, the examples of others godly (as it were, ryding in the *fierie chariot of Elyas*) and the like holy means; by which this divine fire is kindled, and nouriſhed in mens breaſts. Thirdly, it muſt be according to God, both for the qualitie of the matter, and quantity of the intention of affection. For the former, *It is good alwayes* (even then, and then onely) *to be zealous in a good matter*; and that neyther lightly preſumed, nor partially conceipted ſo to be, but certeynly known: els we burn not ſweet incenſe with holy fire, but dirt, and doung in ſtead thereof. Our *zeal* alſo muſt be apportioned to the object; and that not onely conſidered in it ſelf, but alſo in the circumſtances attending upon it: in regard whereof, things not alwayes the moſt good, or evill in themſelvs, may juſtly deſerv at our hands, a great bent eyther of love to them, or hatred againſt them. And amongſt other circumſtances we muſt be carefull ſo far to have reſpect to that of perſons, as to hate evill moſt in them whoſe perſons we moſt love; and ſo in our wives, children, and freinds, more then in ſtrangers; and in our ſelvs moſt of all. And he that hath not Gal. 4.

learnt to bear things amisse in others, which he will not bear in himself, hath eyther too much fleshly *zeal*, or too litle spirituall, or both: which two oftens lodg in one breast: by which it comes to passe, that many are earMath. 7. neast to *pluck the moat out of their brothers eye, that perceav not the beam in their own.* Notwithstanding, as it doth not detract eyther from the dignitie, or necessitie of naturall heat in our bodyes, that there is found in some, an agueish, and unnaturall heat far greater then the naturall; so neyther, in truth, and just valuation of things, doth it derogate from the excellencie, and necessitie of the heat of true *zeal*, and life of grace in the godly, consisting therein; that many are *zealous amisse*, whether *knowing*, (and so deceaving others): or *not knowing*, (and so deceaving themLuke 9. selvs) *of what spirit they are.*

CAP. LI.

Of Hypocrisie.

Chrisost. *Hypocrites* have their names from *Stage-players*, as raythers playing then working that which is good and vertuous; and the same onely upon the stage, and to please lookers on. And as amongst stage-players the same persons act divers parts, at divers times, and those very different one from another; so is it with the actions of *hypocrites*: They hold no correspondencie one with another; but some of them cover, and others discover their masters *shame*; as *Noahs sons* did *their fathers*. And as such persons are never constant; for *none can long play* *Senec.* *the counterfeyt* untyred: so neyther are they free in any one kinde

kinde of good; but have a goodnes rayther like the water in a dead pit, forced out at tymes, with buckets; then of a living ſpring, which ſends out its ſtreams freely, and conſtantly. Yea further, as *Iacob* (though for his fathers bleſſing he covered his hands, and neck very cunningly) was bewrayed by his tongue and voyce: ſo, hardly can a *counterfeyt* carry his matters ſo cloſe, but that oft times, even in one and the ſame work, there will be found a jarr of the parts one with another; ſo as eyther the tongue will check the hands, or the hands the tongue, or both mutually; to the ſhewing, and ſhaming of all.

When great *hypocrites*, and deep *diſſemblers* are left of God to fall into any groſſe, or ſcandalous evill, they ſeldom, or never recover their former ſhew of religion: *neyther* (as one ſayth) *will the lambs skin, which the wolf weares, being once ſhorn, ever grow agayn*: but God in judgment leaving them in ſome ſpeciall temptation to groſſe wickednes, in which they looſe their credit in the world, which alone they ſought, and ſo break the hedg which formerly reſtreyned them, doth puniſh their former cloſe *diſſimulation* with after open profanenes. Young *hypocrites* commonly prove old Atheiſts.

It may well be ſayd, as it is in the Proverb, that, *Hypocriſie is ſpun with a fine thread:* conſidering how *hypocrites* deceav, and over-reach others; and oft times, weaker perſons thoſe that are wiſer then they; how much more, conſidering, how thereby they deceav themſelvs. In which latter there is a tranſgreſſion and evill both in deceaving, and being deceaved. For albeit a man may often without ſin be deceaved by another; yet never ſo by himſelf: ſeeing *the ſpirit of a man* may (if it *do* not) alwayes *know the things of a man*. This ſelf-deceavablenes ariſeth in men eyther from preſumption, when they think they need not; 1 Cor. 2.

or from slouth, that they will not take the payns; or from an evill conscience, that they dare not trye, and examine themselvs, and their works, and estates with God, as they ought. Besides *hypocrites* by false appearances getting credit with others, come to *esteem themselvs better then they are, because others esteem them so.* Gregory.

This *hypocrisie* is indeed not onely a base, but a fooliſh evill. Base in *dissembling* the evill, which it hath, and is ashamed of: and in *counterfeyting* the good, which it hath not, and is ashamed to seem to want: And therefore notably proud people (scorning, as they use to boast, to dissemble) seldom come under this coat; but do usually appear to men, as voyd of grace and goodnes, as they are before God. Fooliſh it is, if in nothing els, yet in covering from men that evill, which God seeth, and hateth, and will punish with infinitely greater both losse, and shame, and torment, then any, or all men will, or can: and not onely the evill *dissembled*, but therewith the *dissimulation* also: which men legally do not. Great must the *hypocrites* portion be in Gods plagues; *with* whom as the principall, the apparantly evill, as but an accessorie, hath *his portion appointed.* Math. 24.

It is one thing to doe a work in *hypocrisie*, which onely *hypocrites* doe; and an other thing to do it with *hypocrisie*; which is still ready, alasse, to mingle it self with the work of Gods grace in all our best actions; as *Tobyah*, and the rest of the heathen would have mingled themselvs with the Lords people *in the building of his temple.* The same may be sayd of unbeleif, indevotion, & the like corruptions.

It is no marvayl, that Atheist, and Epicures judg all that make shew of pietie and godlynes (specially above the size, & customs of the times) conceipted, fantasticall, and very hypo-

hypocrites; ſeeing they meaſure others by themſelvs: And knowing, that if they ſhould make the ſemblance of godlines, which the others do, it ſhould be no better in them, then *hypocriſy*, and fancie; they conclude the ſame roundly upon others, from their own premiſes. And of this they are alſo deſirous to perſwade both themſelvs, and others: Themſelvs, for a kinde of envious comfort in evill, that others are as ill as they; and for their own hardning out of that imagination: Others, for their miſerable credit, when they are not thought leaud alone. They being themſelvs *Saducees*, would fayn think others, & have them thought *Phariſees* by others. A tang of this alſo is to be found even in them, who are not voyd of all goodnes, towards ſuch, as a litle overſtep them in the wayes of godlynes.

Though *hypocriſie* be in it ſelf a verie odious thing, and ſo evill as it corrupts all good in him, in whom it reigns; making both his works of devotion, and of mercy abhominable to the Lord: yet conſidering how litle true good is in the world; it were well (for others, at leaſt) that there were more *hypocriſie* in many, then there is. Which would help both to repreſſe in them many groſſe enormities, for ſhame, and to keep credit with men; which now ſhameleſly they practiſe: and alſo provoke them to many outward good works (for the good of others at the leaſt) which now they wholy, and boldly neglect in profeſſed godleſnes, and diſhoneſty.

Beſides, *hypocriſie* yeilds, though it intend it not, a full and loud teſtimonie to true vertue and godlines: ſeeing no man ordinarily deſires to ſeem but good. Now if it be a thing ſo deſireable, even by their teſtimonie, who want goodnes, to appear good; how much more to be ſo in deed: what is the emptie ſhadow to the ſolid body? To

ſhut

ſhut up this Head: As the ſhadow follows the body, ſo doth the name, and fame of good; true goodnes, with equally-mynded men. And in ſtead of a thouſand compaſſes of deviſe which men fetch about to obteyn the name of good, and vertuous, this one ſhort, and right-on way of being good indeed would ſerv the turn for the procureing it from all indifferent, and wiſe judges. *The moſt compendious way to* this *honour is, that in truth a man be, as he would be accounted*, ſayth the Heathen: how much more ought Chriſtians, who are perſwaded of Gods providence in ordering this, and all his other bleſſings upon themſelvs, and others, thus both to ſay, and think, and proceed accordingly? And look what recompence of honour, or other reward, this playn, and homely *uprightnes* (which of all other vertues *Laudatur, & alget*) is denyed from men; God who ſeeth, and loveth it, will plenteouſly ſupply. *Bleſſed are the perfit in way: who walk in the Law of Iehovah.* To chuſe the right way of Gods law firſt, and then to walk uprightly in it, is to be guided by Gods own ſpirit to heaven.

Cicero.

Pſal. 119.

CHAP. LII.

Of Sin, and punishment from God.

WHatſoever ſwarveth from the law of God (written in the table of the heart, or of ſtone) whether in our nature, or actions, eyther in the not being of that which ſhould be, or being of that which ſhould not be (which two are alwayes joyned togethet in originall *ſin*, and oftens in actuall) is *ſin*, and evill: yea

yea the greateſt; yea the onely evill indeed. *Sin* is worſe then the divell, as having made him evill, whom God made good: yea then all *puniſhments*, yea then hell it ſelf, which God *prepared*, and made (and is therefore good) to *puniſh ſin*, *and ſinners* by. And accordingly, it was godlily ſayd of one, that *if ſin*, *and hell* were ſet before him, *the one on the one ſide, and the other on the other*; *& that he muſt needs go through the one of them; he would rayther enter upon hell, then ſin.* But bleſſed be God, who will aſſuredly keep them from *hell*, whoſe hearts are ſo ſet to keep themſelvs from *ſin*, by his grace.

Math. 25.

Auſelmus.

This *ſin* is incident onely to reaſonable creatures: God the creator being above *ſin*; and unreaſonable creatures beneath it. For the diſorders in bruit beaſts; they are *not ſin* in them, to whom *there is no law*; but *puniſhments* of mans *ſin* againſt *God*; who *hath ſubjected them to vanitie*, *thereby to teſtifie how greatly he is offended at mans, for whom at firſt he made them, and all other creatures in a more excellent ſtate.* The caſe of children is otherwiſe, as being reaſonable creatures, *made after Gods image in Adam*, and having the *law written in their hearts*, as a ſubject capable both of good and evill; which bruits are not.

Rom. 8. *Beza.*

Although *ſin* be onely in reaſonable creatures, yet is it a moſt unreaſonable thing: otherwiſe it were not *ſin*, ſave as it croſſes true reaſon, eyther by luſt againſt reaſon, or ſhew of reaſon againſt truth. So for particular *enormities*; the more unreaſonable, the more *ſinfull*: as luſts againſt nature; adulterie in a maryed perſon; pryde in a mean, prodigalitie in a needy; covetouſnes in him that abounds in riches; prophanenes in a preacher; and ſo of all other *vices.*

All *ſins*, ſave that firſt of *Adam*, and mens very laſt, are both *ſins* in themſelvs, and effects of former *ſin*, and cauſes

of latter: and that not onely by Gods juſt, though ſevere judgment, in puniſhing one by another; but oft times alſo by a kinde of naturall, and neceſſarie coherence, and affinitie. Sometimes one *ſin* brings on an other by provoking unto it, as raſh *anger* unto *ſtrife*: ſometimes to back it, as *Peters denying of Chriſt* did his after *forſwearing* him: ſometimes to conceal it, as all other *evils* draw on lying; and theft murther many times: ſometimes to mainteyn it, as pride doth covetouſnes, and oppreſſion; and ſometimes to countenance it, that it be not diſgraced, as *Herods* raſh *oath* drew after it the *beheading of Iohn the Baptiſt*. And of theſe commonly a leſſer draws on a greater, as leſſer ſticks ſet the greater on fire. So alſo by thoſe degrees of *iniquitie* do men proceed in one and the ſame particular *enormitie*: in which, as in a chayn drawing from heaven to hell, each link moveth his next, from the one, and ſmaller end, to the other greater. Firſt, there is in a man *concupiſcence*, by which he *is drawn away* from God, unto whom he ought to cleave with the whole heart. And having once let goe his hold on him, the true, and unchangeable good; he is forthwith ſeazed by ſome appearing, and counterfeyt good, and thereby *entiſed*; as the byrd by falling on the ground is taken in the ſnare, from which, whilſt ſhe held aloft, ſhe was free. Vpon this inveigled affection, and deceaved judgment thereby, comes conſent of will to have, or do the thing which is *evill*, called by the Apoſtle the *conception of luſt*: which that it may *bring forth ſin* in outward act, and exequution, wants nothing but opportunitie. This *ſin perfited* by a continued courſe therein without repentance, *brings forth death* unavoydably. He therefore that begins to do evill, or to forſake that which is good, in the affection of his heart, is like him that puts his feet into a pit, and lets the hold of

Prov. 15. Math. 26.

Math. 14.

Iames 1.

his

his hands go: and without Gods gratious hand catching hold of him, can never ſtay, till he come to the bottom of the pit of perdition. And no marvayl of this progreſſe in evill; ſeeing everie *ſin* (how ſmall ſoever in degree) hath joyned with it the contempt of God. As therefore the ſafeſt way againſt the flame is to quench the ſpark, by which it may be kindled; ſo againſt this fire of hell, to quench betymes the ſpark of concupiſcence, and luſt. This is done partly by withdrawing from it the occaſions, and incitements of, and unto *ſin*; which are as fewell for nouriſhing it: as if it be the luſt of anger, and revenge; *not to give ear to words* of provocation, but to be *as a deaf man that hears not*: If of uncleanenes; *not to look upon a mayd*: If of drunckennes, or exceſſe that way; *not to look upon the wine, when it is red*; &c. The ſecond help is by ſmothering the corruption in the beginning; which as fire, if it have no vent, goes out; but getting paſſage, breaks out into a flame. Laſtly, as water (fires contrarie) quencheth it; ſo do the ſpirituall means of grace, as prayer, meditation upon Gods word, and the like, quench by degrees, the ſparks of *ſin*, and fire of hell.

Eccleſ. 7. Pſalm 38. Iob. 31. Prov. 23.

The greatnes of the *ſin* is not alwayes to be eſteemed by the thing done. For, as much crookednes may be found in a ſmall line; ſo may a great *evill* be committed in a ſmall matter. Hereupon, he that but *gathered ſticks on the Sabaoth with a high hand*, (viz. in contempt of *Moſes*, and of God in him) was to be *ſtoned to death without mercy*. The *ſin* is alſo greater, as the temptation, or occaſion is leſſe; and therefore the *rich man*, that *having many ſheep of his own took his poore neighbours lamb, to enterteyn his ſtranger withall*, was adjudged worthy of *death*; whether we take the words, as they ſeemed to

Numb. 15

2 Sam. 12.

David, or as *Nathan* meant them. Likewise, the forecasting of *evill* exceedingly aggrevates it: as with him who *devised mischeif upon his bed*, and after, *set himself in a way* to practise it: Others are *overtaken* by *sin*, but such overtake *sin*. So doth it not a litle, if men *sin*, that they may *sin*: as it seems many swear, that they may swear: and as Austin confesseth of himself, that being *a boy, he stole apples, and cast them away, when he had done*. He stole, that he might steal. Lastly, *sin* becomes more *sinfull*, if it have scandall, and offence of men, or other damage joyned with it. Yet even for the least *sin*; if any *sin* by any, being against Gods infinite majestie, may be accounted litle) if God should presse the same upon the conscience, and suffer Sathan to urge it to the full; it would be a burthen intollerable: and such as neyther the heavens could bear; for the *angels that sinned were cast* from thence: nor paradise; for *Adam for transgression was driven* from thence: nor *the earth*; for that *swallowed up Dathan and Abiram* for their *sin*: neyther could any men, or angels undergo it, without being born down into the bottom of hell by it: and there onely it rests, as in its proper center. Happy are they, who in the sense, and feeling of the intollerable *burthen* therof, *come to Christ* by fayth, that he may ease them.

Pſal. 36. Galat. 6. *Austin.* Math. 11.

The *sin against the Holy Ghost*, which *shall never be forgiven in this world, or the world to come*, is not onely committed by them, who have sometimes professed the gospell; but by others also, though never coming so far; but being convinced of the truth thereof, do maliciously hate, blaspheme, and persecute it: and therein *sin* against the work of the Holy Ghost in their own hearts. And this Christ insinuates against the *Scribes, & Pharisees*, who yet never came to professe Christianitie.

Math. 12.

The

The reaſon of the irremiſſiblenes of this *ſin* is not any defect eyther in the mercy of God or merits of Chriſt; as though the evill in it were greater, then the good in them; but for that God hath ſet thoſe bounds of his grace, and mercy; that he will never vouchſafe fayth, and repentance to that perſon, who once ſo deſpyteth his ſpirit, in that its holy work. And conſidering how oft the Scriptures ſpeak of this *ſin*, not onely for warning of perſons in themſelvs; but alſo for direction touching others ſo *ſinning*; it is to be feared, that the ſame is more ordinarie, where the goſpell is preached, then the moſt make account of; and that many malitiouſly hateing and perſequuting (ſpecially after ſome ſingular profeſſion made, and forſaken) true, and conſcionable goſpellers, would do the ſame by the goſpell it ſelf, if they were not reſtreyned by fear of men, and ſhame of the times.

Math. 12. Mark 3. 1 Iohn 5. Hebr. 6. and 10. 2 Pet. 2. Iude.

The Lord oftens puniſheth men in the ſame kinde, wherein they have *ſinned*: and cauſeth to be *meated unto them with the meaſure, wherewith they meat to others.* Thus *he drowned Pharaoh in the ſea, who had formerly drowned the Iſraelitiſh infants*: and *ſerved king Adonibezek, as he had ſerved other kings before.* And this God doth to make his juſtice the more conſpicuous; and that mens *puniſhments* may be as glaſſes, wherein their *ſins* may be ſeen more clearly; if not for their repentance; yet for the warning of others.

Math. 11. Exod. 1. and 14. Iudg. 1.

When I ſeriouſly weigh and conſider the fearfull & greivous *puniſhments*, which God (ſo good, and gratious) hath partly exequited, in this life; as upon the *old World*; *Sodom, and Gomorrah*; *Corah, and his company*; and the like: and partly threatned; as in the end of this life, in the ſoul; ſo in the end of the world, both in

ſoul and body; and the ſame for meaſure, intollerable; and endles in continuance: Lord, think I, what *ſin* can procure ſuch *puniſhment*? But when, on the contrarie, I conſider the horrible contempt of God, & his word, even in them to whom it is dayly and diligently offered: Lord, think I, what *puniſhment* can be ſufficient for ſuch *ſin*? What is it then? Man is fearfully wicked in *ſinning*: and God fearfully juſt in *puniſhing*; where by fayth, and repentance mercy is not obteyned. *My fleſh trembleth for dread of thee: and I fear for thy judgments.*

Pſal. 119.

CHAP. LIII.

Of Rewards, and punishments by men.

MEN that are able, and ready accordingly to *reward* the vertues of good men, and well-deſerving, do therein not onely give them, and God in them, their due; but doe give others incouragement alſo to apply themſelvs to vertuous courſes, which finde ſo good acceptance, and *reward* at mens hands, ſpecially at theirs, who are of place, and abilitie in the world. Whereas, on the contrarie, for ſuch to favour wicked, and leaud perſons, is really to invite, and perſwade men to evill, and litle better then plainly to hyre both them, and others to doe naughtily. The former in that their approbation, and remuneration of goodnes, and vertue, bear the Image of God, who *plenteouſly rewards the well-doers*: the latter plainly reſemble the divell, who offered Chriſt *the glorie of the kingdoms of the earth, if he would fall down and worſhip him.*

Math. 4.

It is

It is a known, and approved ſaying, that *by rewards and punishments ſocieties are preſerved.* And of theſe two, though occaſion of *rewards* be more to be deſired; yet the exequution of *puniſhments* is more diligently to be looked unto, for the preſerving of humayn ſocieties. The reaſon is; becauſe, whereas *vertue* (as the phyloſopher ſayd) *rewards it ſelf*; or more truely, if it be true, expects it reward from God; *vice*, and vileny, on the contrary, *can be reſtreyned* in the moſt, and worſt, *onely by the fear of puniſhment*: Neyther ſerv humayn laws to make men good; but to keep them from ſuch outrages, and extreamities of evill, as into which otherwiſe they were in danger to break. The ſpeciall uſe of the law of God it ſelf, where by his ſpirit he *puts* it not *in mens minde, and writes it* not *in their hearts* is to reſtreyn *lawleſſe* perſons, as *murtherers, whoremongers,* and the like; how much more of mens. Cicero. Bodin. 1 Tim. 1.

There is then a mercifull crueltie, when men ſave, by ſeveritie, the perſons themſelvs that are *puniſhed*, and others alſo; the *puniſhment* reaching to one, or a few; and the fear, and warning to many: There is, on the other ſide, a cruell mercy, when men by ſpareing ſpoyl both the perſons offending, and others; who by their *impunity* take boldnes to offend. This *fooliſh pitty ſpoyls the cittie*, if the magiſtrate uſe it: ſo doth the fond love of parents the family. This love, *Salomon* (reſpecting the effect more then the affection) cals hatred, ſaying: *He that ſpareth his rod hateth his ſon.* Notwithſtanding this, and that God hath left power, and charge alſo of *puniſhments* in all ſocieties, family, church, and common wealth, which they that exerciſe, bear the image of Gods juſtice, and holynes; the honour whereof they are to preſerv, and to breed, and continue in them over whom they are ſet, a reverend aw Prov. 13.

of their

of their authoritie for their good: yet conſidering both mans frailtie, and pronenes to offend; and miſerie in *ſuffering* for offences: all in authoritie ſhould ſtill encline to the more favourable part, and rayther to come ſhort, then to exceed meaſure in *puniſhing* even where the offence is evident; and where it is doubtfull, to forbear, at any hand. He that *puniſheth* another, whether as judg, or exequutioner eyther, muſt know legally, that he hath done evill and deſerved it: otherwiſe the authoritie of the whole world cannot bear him out, from being a murtherer before God. The law which ſayth. *Thou ſhalt not murther*, forbids ſpecially violence in judgment. Beſides, *puniſhments* muſt be adminiſtred with ſorrow, and commiſeration; as *rewards* with joy and gladnes. It is pittie men ſhould deſerv *puniſhments*; and deſerving them, pittie but they ſhould have them: yet are we to pitty them in their miſerie alſo: which he that doth, remembers himſelf to be a man. Laſtly, it is worthy the obſerving, which one hath, that *in all puniſhments reſpect is to be had to things to come, rayther then paſt*: For howſoever the *puniſhment* be juſt onely in lieu of the offence committed; yet is it profitable onely, becauſe it tends to prevent after offences, eyther in the perſon *puniſhed*, or in others warned by it. And hereupon another would *not have a wiſe man puniſh becauſe an offence is committed, but leaſt it ſhould be committed* afterwards: of which the former renders this reaſon, that *things paſt cannot be recalled; but things to come may be prevented.*

Seneca.

Plutarch.

Temporary torments, ſpecially thoſe more great, are greivous to conceav of; how much more to undergoe? yet will the ſad, and ſerious conſideration of thoſe that are eternall eat them up, as it were, and make them ſeem nothing in compariſon. Whereupon it was, that *Polycarpus* tould the proconſul, (who threatned to burn him, if he did not renounce

renounce Chriſt) Thou threatneſt me with the fire, which would burn for a time, but preſently after ſhould be extinguiſhed: becauſe thou art ignorant of the fire of the judgment to come, prepared for the eternall puniſhment of the wicked. Fear not them then which kill the body; but are not able to kill the ſoul: But rayther fear him who is able to deſtroy both ſoul, and body in hell. Euſebius. Math. 10.

CHAP. LIIII.

Of the Affections of the minde.

OVR *affections*, as love, ſorrow, fear, and the reſt, are common to us with bruit beaſts; which therefore the underſtanding muſt order, that they be not bruiteiſh; and with them, the will, for its yeilding of conſent to their motions, or withholding it from them. But as the litle ſticks ſet the greater wood a burning: ſo do they moſt what ſet the underſtanding, and will aworking in ſenſuall objects. For example. One ſees a naturally-pleaſing good thing, but belonging to another, or not to him, as *Achans wedg of gold*: His *affection* of love, and appetite is inordinately caryed unto it; and is ready to ſollicit the will to conſent to the getting, and enjoying of it. But now, if the underſtanding do its dutie, it ſteps in, repreſſeth the *affection*, and reſtreyneth the will, by diſcerning, and diſcovering, that the good thing deſyred is anothers, and therefore not to be deſyred, or had by him. But as the fumes aryſing from a corrupt ſtomack darken, and dim the bodily eyes: ſo in ſenſuall perſons the underſtanding is commonly (beſides its own

inherent blyndnes/ ſo corrupted with partiall, and brutiſh *affections*, as that it neglecteth all due ſearch, and diſquiſition; and unadviſedly judgeth that good, which is pleaſing to appetite, and ſenſe: and ſo being ſweyed, and led by the *affections*, as a fooliſh waggoner by his horſes, draws with it the wils conſent; which obteyned, the evill is done in Gods account, and wants onely opportunitie for outward effect.

Although the ſeat of the *affections* be the ſoul, whoſe motions they are, and not the bodyes: yet do they more or leſſe vehemently, and efficatiouſly act, and exerciſe themſelvs, as the blood, and ſpirits, (the ſouls immediate inſtruments) are more, or leſſe fitted to their hand. Hence is it, that anger in the heart moved by ſome occaſion, is ſo vehement in a cholerick body; ſorrow, or fear in a melancholick; and ſo for the reſt.

Theſe our *affections* are eyther merely naturall in us; or ſanctifyed by grace; or morally corrupt, and inordinate. *Nature* (and ſo naturall *affections*) *is content with a litle:* corruption not with a great deal: as the thirſt, which is naturall, is quenched with a draught, or two; but that which is unnaturall, and agueiſh, not with a whole veſſell of drink. This and the reaſon of it he layes down wittily, that ſayth, *Naturall deſires are finite, but thoſe aryſing from falſe opinion have no limits: as he that goes his right way, hath ſome end of his journey; he that wanders, none.* Seneca. And as for ſanctified *affections*, they, alaſſe, are too feeble in us: and as *Iehu* was known by his *furious marching*; ſo may they be, by their ſoft, and lazy pace: neyther, if they were exceſſive, were they ſanctified, that is, directed by grace, and good reaſon: nor are they eaſily ſo, if they be any thing vehement; but have commonly too much fleſh mingled with them. And no marvayl: for *ſetting our affections*

affections above, where Chriſt is, and whither the ſpirit of grace advanceth them, we clime up the hill, and withall draw after us the clog of our *fleſh, luſting the contrarie* way: whereas ſenſuall men led by their *luſts*, goe down the hill, and are caryed headlong to evill. Beſides, ſenſuall objects are preſent to the outward ſenſes, by which the *affections* are moved: but things ſpirituall *are ſeen a far of*, as needing the direction and diſcourſe of fayth for provokeing of *affection* unto them; which makes their work in this caſe more weak, and ſlow. Yet being created faculties, they are the greater the better, if rightly ordered. And ſo it is not unbrobably ſayd by ſome, that Chriſt had the greateſt fear, ſorrow, anger &c. upon him, that ever man had, or could have. But as the ſtronger the horſes in the waggon are, though the better, yet the more dangerous; ſo are thoſe *horſes of the ſoul* in us, leſt by miſguidance they overthrow all.

Coloſ. 3.

Galat. 5.

1 Pet. 1.

Plato.

Lactant.

And as for violent, and inordinate *affections*; the perſon, in whom they are found, how wiſe, or wel meaning ſoever otherwiſe, or howſoever bent upon ſome good courſe, is no more to be truſted to; then the charyot drawn by unbroken horſes, going, for the preſent, quietly on, and in a good way, but which will quickly take a toy, and indanger the overthrow of all.

As in a tempeſtuous ſea, the waves, in the ſame place, are ſometimes lifted up; and the depths, at other times, diſcloſed: ſo in an unmortifyed, and *paſſionate* heart, one unlawfull, & inordinate *paſſion* often breaks into the contrarie, as evill, and inordinate, as it: as did *Amnons* inordinate *love to his ſiſter Thamar* into as exceſſive *hatred*. So ſome of extreamly prodigall become extreamly covetous; of credulous, ſuſpitious; of mad-merry, ſad without meaſure. The cauſe is, for that ſuch perſons are not led by the

2 Sam. 13.

lore of reaſon, or conſcience; but caryed headlong by pangs of *paſſion*; and withall *driven by the divell*, and ſo muſt *needs go*, and *run* too; though up, and down the ſame way; and forward, and backward, after his will.

As in a fiſh-pond ſome one great pike devours both the leſſer fiſh of other kindes, and of its own alſo; ſo in divers, ſome one *affection* is ſo predominate, as it eats up not onely reaſon, and conſcience, but with them, almoſt all other *affections*. Many are ſo ſowred with diſcontentment, and ſorrow; that they appear to have place left for nothing els in their heart: ſome are ſet upon ſo merry a pin, as if they had the image of laughter which *Licurgus* ſet up for the Lacedemonians ever before them. Others again are ſo overgrown with anger; as they ſeem to have no blood but choller running in their veyns. If any danger be comeing towards them, (which all reaſon would teach them to fear ſpecially) they will pick a quarrell at ſomething in, or about it, to ſet anger, and indignation awork. If God ſend greivous croſſes upon them, and thereby call them to mourning; it ſhall go hard but they will finde what to be angry at, in ſome perſon, or other, to turn the ſtream that way.

It is ſome diſparagement ordinarily to the government of a wiſe man (ſpecially in their eyes, who haue no ſhare in the motive) to make great manifeſtation of *affection*, one or other: & therefore *Ioſeph when he would make himſelf known affectionately to his brethren, commanded all the Egiptians out of the place.* So *Zachariah* foretelling the extream *mourning*, *which ſhall be by the familyes in Ieruſalem, when God ſhall pour upon them the ſpirit of grace*, ſhews, that *every family ſhall mourn apart, and their wives apart.* Yet are there caſes, in which it ſtands as well with wiſdom to manifeſt great *affections*, as with grace, or nature to have them.

Gen. 45.

Zach. 12.

them. And this *David* prudently conſidered, and practiſed, at *Abners Funerall.* 2 Sam. 3.

We ſhould order our *affections* before we have any ſpeciall provocations; and ſet down with our ſelvs (what may be) before hand, that if ſuch, or ſuch a thing come to paſſe, we will allow it ſuch, and ſuch a meaſure of its compatible *affection*, and no more: that *as feirce dogs, though provoked by other mens voyces, yet are quieted by their maſters voyce, to which they are uſed; ſo the feirce motions of the minde may be, by reaſons voice, with which they are formerly acquainted,* for that purpoſe, made ſtill, and quiet. Plutarch.

Theſe motions, and *affections* are well ordered, when they riſe, and fall *according to the* varietie, and weight of *objects.* To be greatly *affected* with ſmall occurrences, is womanlike weaknes: litle with great matters, ſtoicall blockiſhnes. And me-thinks, he that hath a life to looſe and conſiders it well, ſhould not eaſily come to fear exceſſively the loſſe of his goods: nor he the loſſe of his bodily life, who hath a ſoul to looſe, or ſave for ever. And therefore Chriſt our Lord bids, *Fear not him that can kill the body*, and then hath ſhot his ſting, and can hurt no more; *but fear him, who can caſt both body, and ſoul into hell.* Lactant. Math. 10.

As phyſitions fearing a mans over-bleeding at the noſe, open a veyn in the arm, thereby to turn the courſe of the blood another way: ſo we, finding one *affection*, or other inordinate in us, and like to overflow; if we cannot ſo rule, and repreſſe it, as is meet, by good reaſon, ſhall do well to ſet ſome other *affection* a working by ſome moveing, and lawfull object; that ſo the ſtream being turned another way, we may diſappoint the *paſſion*, which we cannot ſo well order. For example, If a man finde himſelf in danger of exorbitancy in anger, it is good for him to ſet afoote ſorrow, or fear, by ſome ſuch lawfull object,

as God offers him: and ſo for other *paſſions* of the minde. Or if the ſtream of the affection happ to run ſo ſtrong, as that we can not well turn it another way; it is wiſdom to get it upon ſome ſuch object in the ſame way, as wherein it may freely take its ſcope: as the horſe that can not be ſtayed, yet may be guided into ſuch a way, as in which there is no great danger, how faſt ſoever he runs; which may alſo be ſo heavie, as will keep him from running faſt in it.

Thus, if ſorrow, fear, or anger be like to work inordinately in us, let us ſet them upon our ſins; and ſo the danger of all exceſſe will ſoon be over, for the moſt part. And indeed, it is no ſmall point of chriſtian wiſdom, for a man to provide fit matter for his *affections* (eſpecially predominant in him) to be exerciſed in. *Is any among you afflicted?* ſayth the Apoſtle, *let him pray: Is any merry? let him ſing Pſalmes.* And by this means he ſhall neyther looſe his own advantage for good; nor further Sathans for evill, by any paſſion, or *affection* in him.

Iames 5.

CAP. LV.

Of Fear.

Fear hath onely evill for the object; eyther evill in it ſelf; as is ſin: or to him that *feareth*; as are the effects thereof; temporall, or eternall puniſhment, and the anger of God inflicting them. It is a baſe affection, and the cogniſance of the creatures infirmitie, ſhewing him to be ſubject to evill

evill; from the *fear* whereof onely the creatour is abſolutely free. And ſo, whereas courage, and ſtoutnes of heart (though none of the beſt) procures unto men a kinde of reſpect in the eyes of others: *fear*, though better uſed, makes them more contemptible. A lyon is more regarded, then many oxen; though one oxe be of more uſe both for labour, and meat, and otherwiſe; then many lyons. But God loves rayther a good, then a great heart. And in the law, Gods ſacrifices were to be offered of lambs, and kids, and doves, and pigeons (*fearfull* creatures, and innocent withall); and not of Lyons, and Eagles; though they be the kings of beaſts, and birds.

There is in man, a threefold *fear* of God, ariſing from a threefold apprehenſion of his Majeſtie: the firſt, is of God, as our glorious creatour, and governour; & this is naturall: The ſecond, as of a juſt, and angry Lord; which is ſervile: The third, as of our gratious Father in Chriſt; called, and being filiall. All theſe are found in the true *fearers* of God in this life: though the midle leaſt, (which *perfit love driveth out*) and in them the laſt onely reigns. To *fear* ſin more then puniſhment, (which they of the laſt ſort do) is to love God more then our ſelvs: On the contrarie, to *fear* puniſhment more then ſin (which the ſecond diſpoſition leads to) is to love our ſelvs more then God: conſidering, that by ſin God is offended; and we by puniſhment: and that ſin in the committing of it ſeems good to us, and ill to God: and that puniſhment, in the exequuting of it, is good in reſpect of Gods juſtice, though evill to our ſenſe. 1 Iohn 4.

The holy *fear* of God the Scriptures put many times for the whole ſervice of God, as being a generall vertue diffuſing

diffuſing it ſelf into all the parts thereof. For we muſt truſt to God with *fear*, love him with *fear*, obey him with *fear*: and in conſcience, and conſideration of his excellencie, &
Phil. 2. our own frailtie, *Work out our ſalvation with fear and trembling*: that is, do all things tending thereunto, with that affection of heart. And conſidering our *boldnes*, as king *Saul* ſayth of himſelf, to ſtep aſide, to our deſtruction; it is worthily advertiſed by the wiſe man; that *he is bleſſed*,
Prov. 28. *who feareth alwaies*: that is, who ſets himſelf in Gods ſight continually, making him the judg of all his wayes, and works, out of a ſerious conſideration within himſelf, unto what ſin, and miſerie for ſin, he is expoſed, poore creature, as he is. Beſides, this *fear* of God, is called *the beginning of wiſdom*; and that partly, becauſe the true *reverence* of his Majeſtie in the heart makes a man carefull, and ſtuduous to know, and do the things which pleaſe him, and to avoyd the contrarie: as alſo for that God bleſſeth
Pſal. 25. ſuch an affection with good underſtanding, and *reveals his ſecrets to them that fear him*. Whereas, on the other ſide, a prophane heart is commonly puniſhed with a fooliſh head, and *minde void of diſcerning*, ſpecially in particulars, what is good, or evill.

God would have them that *hearken unto him*, not onely
Prov. 1. *ſafe*, but alſo ſecure, and *quiet from fear of* hurt, and *evill*. For which purpoſe the Scriptures ſo oft both exhort them, *not to fear*, and propound arguments of encouragement unto them: Not to exempt their hearts wholly from *fear*, for that were to exalt them above the condition of mortall, and frayl men; but ſo far to bring that unruly paſſion under the regiment of fayth, as that by it a man be not drawn to do any thing evill, and unlawfull; nor to forbear any requiſite good in his place; nor to be divided in his heart; nor to ſhame himſelf; nor to diſcourage

others

others in that which is good. It is wiſdom for us ſo farr to *fear* an evill, as to quicken our carefull uſe of all good means to eſcape it; or being a croſſe inevitable to prepare us the more patiently to bear it, as not comeing unlooked for: In which regard, Chriſt *ſpake to his* diſciples, before hand, of their approaching *perſequuntions*, that when they came, *they ſhould not be offended.* And further to *fear* evill, is an evill both of ſin, and puniſhment: and that of *unbeleif* ſpecially, if being hindred by *fear we dare not doe that, which apperteyns to our calling*; or be driven by it, *to do that which becomes not pietie.* Otherwiſe, *to be fearfull of heart, and yet not to be overcome by it, more commends a man, then if he were without fear.* This *fear* though it be ſomething exceſſive, if not extream, hath this good in it, that it makes a man the more circumſpect, and cauſeth him to call his wits, and other helps, about him, as men in danger uſe to doe: It helps in deliberation, and preparation; though it hinder ſomething in exequution. But and if it once get dominion over a man, and rule in him; there is no ſuch cruell, and tyrant-like maſter within, or without him. It makes him cruell, and a tyrant to others, from whom it may any way be ſuſpected, that danger can come unto him; and provokes to the oppreſſion of whatſoever is in his way. Neyther yet doth it exerciſe leſſe tyranny over the *fearfull* himſelf. It bereavs him of the uſe of underſtanding; drives ſleep from his eyes, which ſorrow procures; diſables the tongue from ſpeaking; and all the other parts of the body from doing their office, by withdrawing the blood, and ſpirits from them to the *affrighted* heart. And whereas men by ſerious conſideration, and thought of things in hand are holpen againſt moſt other affections; the objects of *fear* the more they are mynded, and thought upon, are the more terrible. Some have

Iohn. 16.

Calvin.

Chriſoſt.

through extreamitie of *fear* become grey-headed in a week or two, as one *M. Baynings of London*, as I have heard: and ſome in one night, as is teſtified of *the Duke of Mantuaes kinſman Franciſcus Gonzaga, unto whom (being committed to priſon upon ſuſpicion of treaſon) thought and care, in one night brought grey hayr, by ſubduction of nouriſhment.* And if we would further, and in another and worſe kinde, take knowledg of this tyrants cruelty, in conſtreyning even good men to do evill; we may ſee *Abraham, for fear*, denying his *wife*; *David* his reaſon, *Peter* his maſter Chriſt in his perſon; and many continually in his truth, leſſe, or more. He is a man, that can overcome exceſſive *fear* by reaſon: but a child of God, that can overcome it, by true, and ſound fayth in Gods good providence over him.

Scaliger.

Some, though lambs amongſt lyons, yet are lyons amongſt lambs; feirce, and terrible towards their underlings, which cannot, or dare not reſiſt them: and like the young ruffian in the Poet, that ſhewed his *courage in beating a ſilly-woman; and poore bond-ſlave, that durſt not ſtrike again.* Such beleev not, or forget, that *they have a mayſter in heaven*; whoſe *terrours* if they *knew*, with the Apoſtle; they durſt not, in ſuch ſort, be *terrible* unto others. There are many governers in families, and common-wealths; who (if difference ariſe between them of the laſt ſort, and their ſubjects; or between them of the firſt, and their wives, children, and ſervants) will dominere marveylouſly; and be ſo ſtout, and ſtern, as if they were made of iron and ſteel: Whereas, on the contrarie, if they have to doe with ſuch as ſtand upon even ground with them, ſpecially ſuch as have a litle the higher ground; they ſhew all cowardize, and baſe *fear*, ſuffering them even to play with their noſes. Such a one was *Reheboam*, who *ſpake roughly to the people* under him; but had no courage againſt the king

Terence.

Col. 4.
2 Cor. 5.

2 Chr. 10. & 12. & 13.

king of Egipt: and ſo litle againſt *Ieroboam* that rebelled againſt him, as that his own ſon *Abijah* taxed him of *tenderneſs*, that is, feeblenes *of heart*, after his death. Such another alſo was *Nabal*: *ſo evill, that none* of his ſervants, or family, or others of whom he was ſecure, *might ſpeak to him*: but perceaving himſelf to have been in danger (though it were over) by *David*, whom, and whoſe men he had rated, and reviled, in his druncken ſecuritie; at the very *hearing* of it, *his heart dyed in him, and he became like a ſtone*. Theſe lyons paws, and roarings amongſt the poore beaſts, are odious in civill adminiſtrations; more in domeſticall; moſt of all in church-governments, where they are found; which ought to be ſpecially *doctrinall* and *exemplarie*. Let us *fear*, as we ought, the doing of wrong to others, over whom we have advantage: and God will ſo provide, that we ſhall not exceſſively *fear* hurt from them, who have power to hurt us. 2 Sam. 25. Tit. 1. 1 Pet. 5.

CHAP. LVI.

Of Anger.

Anger (as fear, and ſorrow, and other affections of averſnes) hath onely evill (in truth, or appearance) for the object, on which it worketh. But whereas fear, and ſorrow out of a kinde of impotency, withdraw the perſon fearing, or ſorrowing, from the evill feared, or ſorrowed for; *Anger* in ſtrength, and ſtoutnes (as being *the ſtrongeſt of all affections*) intends the driveing away, and *depelling of the evill*; Scaliger.

at, and againſt which it riſeth. Which, being alſo, as *Chriſippus* cals it, and experience confirms, *a blinde thing*; there is *nothing ſo ſacred*, and precious *which it will ſpare*; *but without difference it flyeth* (where the wings are not clipt) *upon freinds, as well as foes*; and upon unreaſonable creatures, as well, as upon men. And ſo *Zerxes in anger bet the ſea, and threatned the mountayns, if they hindred his paſſage.* Yea it will *not ſpare the truth it ſelf, if it be againſt its purpoſe*: No nor God neyther, as we may ſee not onely in furious blaſphemers, or *peircers* of God (as the word imports;) but even in the prophet himſelf, who was *angry* even *to the death* at God, for *ſparing Niniveh.* It is therefore rightly called *a ſhort fury*, as *differing from playn madnes in nothing, but time.* And, in truth, it is pittie, that they, in whom it reigns (ſpecially pleaſing themſelvs in its fits) are not chayned up like mad men; or that they have eyther riches, or ſtrength, or authoritie, or wit, or any thing els to hurt with. *It were good he had no other thing in his power, who is not in his own power*; as no *angry* man is.

If a wrathfull man ſaw himſelf in a glaſſe, when his fit is upon him: *his eyes burning, his lips fumbling, his face pale, his teeth gnaſhing, his mouth foaming, and other parts of his body trembling, and ſhaking*: or but ſome of theſe deformities: he would (and worthily) loath, himſelf, and it may be *amend* things, for after, *as ſome have done.* But if the ſame perſon ſaw the face of his ſoul, in the glaſſe of Gods word, and the deformities thereof in Gods ſight; he would much more abhor himſelf, and ſtart aſide, as terrified at the ſight of ſo hideous a monſter. This raſh *anger* (whether cauſleſſe, or unmeaſurable, where ſome cauſe is) hath alwayes evill in it; though it be never ſo ſpeedily repreſſed: *upon which if the ſun be let go down*, &

that

Plutarch.
Seneca.
Levit. 24.
Ionah 4.
Cato.
Seneca.
Plato.
Seneca.
Ierom.
Math. 1.

that it lodg all night in the heart, it becomes mallice by the morning. Men nouriſh it in pride, and becauſe they will not give place to other men; not conſidering, that in ſo doing, they *give place to the divell*, and become like him in mallice, wherein he exceeds himſelf. This *anger* God ſo brands, as he ſcarſe doth any created affection: in forbidding the *making of freindſhip with an angry man, and walking with the furious, for fear of learning his wayes, and getting a ſnare to the ſoul.* For though all affections becoming inordinate, are vicious, and that God would have his ſervants watch diligently againſt the exceſſes of ſorrow, fear, joy, and the like: yet doth he never give warning of the fellowſhip of ſuch, as in whom they reign, for fear of learning them: Neyther is there that danger of ſmitling by other paſſions, which is by this.

Ephes. 4.

Prov. 2.

If *Salomon* were a wiſe man, and took not his marks amiſſe, who ſo oft, and plainly ſets out a *fool* by raſh *anger*, and *wrath*; there are many more *fools* in the world, then go in the motly coats; and the ſame no ſmall fools neyther: conſidering how many (ſpecially of them who take a priveledg from their greatnes, to give ſcope to their paſſions) eyther affect, or give way to inordinatenes in this kinde: as if otherwiſe they could not ſufficiently manifeſt their wiſdom and diſcerning, and goodnes in diſlikeing, and greatnes in controuling things amiſſe in others. But as vainglorious men deſire to ſhew their authoritie in needles commands: ſo do fools affect the ſhewing of their wiſdom, goodnes, and greatnes, in needles *anger*.

The links whereof a chayn may be made to tye up this feirce dog, that he do not more hurt, then good in byteing, and *commit* not *a greater offence* by unadviſed- *Ierom.*

nes, and exceſſe, *then the perſon hath done*, which he is ſet upon; are ſpecially theſe: Firſt, *lowlines* of minde, by which he that thinks not himſelf great, thinks no great hurt done, if he be a litle wronged: Whereas on the otherſide, the high mynded conceavs great *indignation*, that his underſtanding ſhould be oppoſed; his authoritie neglected; his will croſſed; his credit impeached; or any thing ſayd or done importing any undervaluation of his preſumed worth of himſelf. Chriſt the Lord teacheth both by example, and doctrine, that *humilitie, and meeknes* are inſeparable companions. A ſecond, conſideration what is juſt with God (in regard of our ſins) to bring upon us, though by mans unjuſt provocations and injuries: And this was *Davids* remedy, when *Shemei* reviled him. A third, True *love* to others, which *is not* eaſily, nor exceſſively *provoked to anger* at ſuch as wrong us; but rayther moves to pittie them, as the Father wiſhed *Scapula* (a great perſequuter of the Chriſtians) that *if he would not ſpare them, he ſhould ſpare himſelf, who ſhould have the worſt of it.* A fourth is a litle delay, and forbearance eyther for the inward working, or outward uttering of *anger*, whilſt we gather our wits about us: which he that can bring himſelf to, will oftens by *finding juſt cauſe of anger at himſelf, forbear being angry at others.* And to this tended the counſayl given unto *Cæſar*, that he ſhould *neyther do, nor ſpeak any thing in anger; till he had ſayd over the Greek Alphabet.* A fifth is, *not to* take libertie to *be a litle angry at trifles*: for he that uſeth himſelf to that, *will not keep from extreamitie in great matters.* The laſt is to avoyd occaſions of provocation, whether perſons, or things: which whilſt *angry* folk, for the moſt part, affect, they gather fuell for the fire, wherewith to burn themſelvs; haſten to diſcover

Math. 11.

1 Cor. 13.

Tertull.

Seneca.

Plutarch.

discover their own shame; & make way for the divels temptations, unto which they give way afterwards.

CHAP. LVII.

Of Humilitie, and Meeknes.

Humilitie is that vertue by which we are taught to value according to, & not above the worth, our selvs, and all the good things, which God hath given us. I say, according to the worth; for men may, as one sayth, *not subject, but abject themselvs:* and sometimes, we see men, specially pressed with great burdens of temptations, in a kinde of abjectnes of minde, to moulder away, and make their gold litle better then drosse, by undervaluing Gods goodnes towards them. Such are unthankfull to God, uncomfortable in themselvs, and unprofitable unto others, in comparison. Besides, there is an *humble* hypocrisy, when *men so subject themselvs to others* (specially superiours) *as they reverence their vices*; or suffer their reason, (more, if their fayth, and consciences) to be captived to their lusts: And hence comes the *worshiping of Angels*, and other poynts *of will worship*: in which the shew of *wisdom* in the inventers, & imposers; and of *humilitie* in the followers bear swey. Lastly, there is a desperate *humilitie*, when out of an evill, and accusing conscience, a man knows, and judges himself out of Gods favour, and a vile person. But now the most of this *humilitie* hath joyned with it no small *pride*. That of the first kinde is very rare: and the infinitely more common, and dangerous disease is the *overswelling of the heart*, through excesse of self-

Seneca.

Gregory.

Colo.

ſelf-love, and preſumption. Self-love diſpoſeth a perſon to think himſelf, and to deſire to be thought of others, to have the excellency, which he hath not. Herewith the minde is eaſily corrupted, and vayn man induced to preſume of that goodnes in himſelf, which he wants; and to be lifted up with that, which he hath. Many by ſtouping looſe of their bodily height: but few ſtoop too low, in conceipt of themſelvs. Yet as Chriſt Ieſus ceaſed not to be God, though he *humbled himſelf to the taking upon him*
Phil. 2. *the form of a ſervant:* ſo neyther is any man eyther in truth, or account of God, or good men, the leſſe, but much the more excellent for his *lowly* appearance to himſelf, or others. Yea, as the ſame Chriſt our Lord ſtepped from
Auſtin. the ſhamefull *croſſe to the height of his glory, and exaltation:* ſo *he that will make any high building* in chriſtianitie, *muſt firſt think of, and lay this low foundation of humilitie.*

This *lowlynes* of minde is the mother of *meeknes*, as
Math. 11. Chriſt inſinuates, ſaying, *Learn of me, for I am lowly and meek. The humbly-mynded*, if a croſſe come, or injurie be offered, bears them moderately, as thinking moderately of himſelf: yea meanly in regard of his ſins, and the miſerie to which they expoſe him. The *proud* through want of conſciouſnes hereof, if he be a litle croſſed; is feirce, and violent: *Iove dignas concipit iras.* What? He? A man of his worth ſo to be uſed? ſpecially by ſuch a one? And as the boar whets, and ſharpens his tuſkes in his own foam; ſo doth a *proud* perſon whet, and ſharpen his heart, hands, and tongue to indignation, and revenge in the froathy, and foamiſh imagination of his own worth.

Seeing that in evill dayes the meek and milde in ſpirit
Iſa. 53. following Chriſts example, who was *as a lamb dumb before the ſhearer, not opening his mouth*, are in danger not onely to be ſhorn, but to be flayed alſo; the moſt in the wiſ-

dom

dom and luſt of the fleſh, think it better to *howl with the wolves*, and to byte too, then by *departing from evill*, ſpecially by bearing wrongs patiently, to make themſelvs a pray. But here fayth ſteps in, and leads *the meek* to Gods promiſes, that *he ſhall inherit the earth*: and that *God will ariſe to judgment, to ſave all the meek of the earth*: and that he will ſee, and *hear*, and in due time right the wrongs of *meek Moſes*, though he paſſe them by, and *as a deaf man hears not*: But for the violent, and ſelf-avenger, he puts himſelf out of Gods protection, and goes upon his own hazzard. *Calvin.* Iſa. 59. Math. 5. Pſal. 76. Num. 11. Pſal. 78.

As the ſtommack ſwels eyther with good meat exceſſively uſed, or with winde, and ill humours: ſo there is ſcarſe any thing eyther ſo good, or ſo evill; but mans corrupt heart takes occaſion of *prydeing*, and *puffing up* its ſelf by it. The prophet ſpeaks of ſome, who *boaſted in evill*: and the Apoſtle of others, *whoſe glorying was in their ſhame*. If former ages have been bold; ours is impudent this way: in which it is hard to ſay, whether the *pride* which perſons take in good, or in evill be greater. Many ſhame not to boaſt of the evils practiſed by them, which modeſt men are aſhamed to hear of; and ſome of the evils which they never did, nor dare, nor can doe, thereby to get credit with vayn perſons. If *pride* in good be hatefull, it is abhominable in evill: ſpecially when men *bely themſelvs to get matter of glorying* in miſchief; as *Auſtin* confeſſeth he in his youth had done. Fools *glory* in their motley coats; and therein ſhew why they wear them: But worſe then mad are they, who glory in ſin, and are lift up for that, which *caſt the Angels from heaven*; *Adam out of Paradiſe*; and *Nabuchadnezzar out of his kingdom amongſt the beaſts of the feild*: and which will caſt all into hell, that delight in it. Pſal. 52. Phil. 3. *Auſtin.*

As wicked men *pride* themſelvs in their evils: ſo are the

good in danger to be enamoured of their goodnes. And as he that beſeigeth a citie, if he can neyther obteyn it by compoſition, nor take it by aſſault, nor conſtreyn it by hunger, will, in the laſt place, if he can, undermine, and blow it up with gunpouder: So our, and Gods enemy, Sathan, when he cannot corrupt, or deſtroy Gods ſervants otherwiſe, attempts (and that oft ſucceſſively) the *lifting them up* with vayn conceiptednes of themſelvs, and their own worth. The holy Apoſtle was in danger to be *exalted above meaſure with the number of revelations*; for the preventing whereof he needed *a meſſenger of Sathan to buffet him*, So God for the keeping, and driveing of *pride* from his ſervants, ſometimes brings great afflictions upon them; and humbles them thereby; and ſometimes he doth this, by ſuffering them to fall into other ſins, to remedy that greater ſin of *pride*: as men uſe to drive out a greater pin with another ſomewhat ſmaller. How cloſe doth this corruption cleav unto us, and how dangerous is it withall; for the purging out of which, the Lord uſeth ſuch a medicine?

2 Cor. 12.

There are in this *pride* many ſtrange touches: ſome being *proud* in, and ſome of their *humiltie*. Of the firſt ſort were they, who being *vaynly puffed up by their fleſhly minds, in voluntarie humblenes worſhiped Angels*: From a touch of this kinde *Peter* was not free, when he ſo *reſrectfully refuſed to ſuffer Chriſt to waſh his feet*. There is alſo danger of being *proud* of not being *proud*, nor *loftie* in caryage, apparell, or contempt of inferiours: and of being called raythergoodman, then *mayſter*; and raythermayſter then *Sir knight*. Beſides all theſe, many will goe on their tiptoes, though barefoot: being *proud* of no man knows what eyther within, or without them: and none more then they. There want not, alſo amongſt the reſt, who put out

Coloſ. 2.

Calvin.

pride

pride to uſurie, that by forbearing it a while, and uſing for it, *humble*, and *ſubmiſſive* appearances, they might after receav it with advantage. Of this ſort are they, who *uſe to diſpraiſe themſelvs, that others may the more commend them*: and who, forſooth, will alwayes come the hindmoſt, and ſit the loweſt, that they may be the more ſolemnly preferred to the firſt place. Others alſo (their craftſ-mayſters in this trade) will be very *ſubmiſſive* to their ſuperiours, which are but a few, that their inferiours, being many, may learn thereby to honour them the more. So *Herod ſhewed how deſirous he was of honour from his ſubjects, by the honour which he gave to Cæſar, and Agrippa.* Laſtly, there are who put on *pride*, by ſtrutting, and looking, and ſpeaking ſtately, and other affected forth-puttings, to free themſelvs from contempt. Such are like *Eſops Aſſe, in the Lyons skin*: and have like ſucceſſe with him, in the end. *Perkins.* *Ioſephus.*

The *proud* ſo loves himſelf, as none other can endure him. Not God, for to him he is *abhominable*: nor *humble* men, becauſe he is not as they are, and as he ſhould be: nor other *prouds*, becauſe he is as they are; who would be ſingular, and have none other like them. And as *God* hates *the proud*, ſo he *reſiſts* them: and no marvayl, for they in a ſingular manner reſiſt him. Some ſinners are moſt directly, & immediately againſt themſelvs; as the ſlouthfull, prodigall, &c. ſome againſt other men; as the covetous, ſlaunderer, cruell, &c. But the *proud exalts himſelf* moſt directly *againſt & above God*, whom alone all creatures ſhould exalt, and magnifie. And he, whom God reſiſts, muſt needs fall, though the whole world would take his part. *Prov. 16.* *Iames 4.* *2 Theſ. 2.*

Perſons are vulgarly moſt noted for *proud* by their apparaell. And indeed by it (if eyther too coſtly for

ſtuffe, or affected for faſhion, or curiouſly put on) not onely *the* flag *of pride*, as *Auguſtin* cald it, is diſplayed; but the vice nouriſhed. Many ſay to their fine cloaths, in effect, as *Saul ſaid to Samuel, Honour me before the people.* And this alſo they may effect with them that know them not, nor their eſtates, and may get them more credit with ſuch, then they deſerv; for which they are to anſwer God: But to them that know them, and their condition, they thereby make themſelvs a by-word, and ridiculous for their *pride*, and vanitie. A ſecond mark of pride may be taken from mens *loſtie eyes, ſtretched forth necks*, and other the like ſtrutting geſtures. A third, contempt of mean perſons, and things. A fourth, exceſſive care not to be neglected, or contemned by others, and trouble, if ſo it fall out. A fifth, Continuall ſtriving, and janglings with others. A ſixt, Crueltie in word or deed towards feeble adverſaries. A ſeaventh, Affectation of ſingularitie, & being unlike to others. Good men in evill dayes are compelled to be ſingular in many things, as *Lot* was in *Sodom*; but never affect it. An eighth, An aptnes to obſerv, and task others, as *proud*. Laſtly, A readines to ſpeak of ones own worth, or of his great acceptance with others of worth, *Thraſo like*.

Suetonius.

Pſal. 131.

The ſpeciall remedyes againſt *pride* are, firſt, Conſideration how God forbids, *hates*, and *reſiſts* the proud: who *will* therefore *have a fall*, if not upon earth, into hell. Secondly, Meditation upon our ſins, and miſerie for the ſame. Thirdly, *Thinking rather what good we have not, then what we have.* Fourthly, That, if in any good thing we goe before others, we remember, that *it is God that hath differenced us*: and that *having receaved it, we ſhould not glory, as if we had not receaved it.* Fiftly,

Auſtin.

1 Cor. 4.

A ſe-

A ſerious fore caſting with our ſelvs, that the more our receipts are, the greater our account to the Lord muſt be: which if we conſider, as we ought, will rayther make them matter of *humiliation* unto us, then of *arrogancie*. Laſtly, it will ſomething help to keep the heart down, if we conſider, *that others are inſtruments of Gods glory, and of good to men, as well as we.* *Melanct.*

CHAP. LVIII.

Of Modeſtie.

Modeſtie adorns other vertues, and good things in a perſon; as bluſhing doth a comely countenance. And though many *vertues* (of which it is a very *imperfit* one, as ſome call it; and as others, *the kecper of other vertues*) be more ſerviceable; yet none is more gracefull, in the eyes of others, then this mayden, and *ſweet grace, modeſtie*. For this, ſome have thought our ſaviour bare that ſingular affection to the *beloved diſciple*. And what a loadſtone it is to draw mens affections, we all finde in our own experience; as being prone in matters of compariſon, and controverſie between others, rayther to favour the more *modeſt*, then the more able, or more worthy eyther otherwiſe: Where it is, it covers many faults, and inabilities from being ſeen: and where they do appear, procures ſometimes excuſe, and alwayes commiſeration. It commends a Man not onely for that which he hath; but often even for that which he hath not: For as ſome by *arrogateing* to themſelvs ſomething which they have not, *Cicero.* *Ambroſ.*

or know not, give others occasion to think them destitute of that which they have, or know indeed: so others *modestie* in the things, which they have receaved, procures unto them often times, the opinion, from other men, of having that which in truth they want. *Even a fool, when* Prov. 17. *he holdeth his peace,* (which *modestie* will teach him to do) *is accounted wise.*

It is an odious thing to see men deserving litle to *arrogate* much to themselvs: which yet is as usuall, as for a wyndy stommack to swell; and that specially, in vain confidence, and conceipt of knowledg: whereas men of understanding indeed, are more *modestly* mynded. The formers brayn, by streytnes of apprehension, can hold but one thing at once: whereas men of larger discourse so apprehend this, or that reason for, or against a matter, as that at the same instant, other things also offer themselvs to their consideration, which may justly occasion *modest* doubting about it. And as an advised person by the reflection of his understanding, knows his knowledg; so doth he his ignorance; as we see a shadow by the light about it, without which, all would be black darknes. So *Menedemus was wont to say, that men comeing to studie in* Plutarch. *Athens, were at first wise men,* after that, *very punyes,* and ignorants: for that, *as leather vessels,* or bags, *being emptie, are stiffe, and hard:* but *being filled with liquour, are soft and pliable:* so is it with men commonly, as they have lesse, or more knowledg.

This *tincture of vertue,* as Diogenes cals it, though it be more usefull for the young, then old; and for women, then men, for the covering of their infirmities; which through *immodest* boldnes, irrespectivenes, and want of Scaliger. *fear* of shame, and *reproof,* (*in which modestie consists*) they proclaym to the world: yet is it necessarie for all states, sexes

ſexes, and perſons, at all times; whether alone, or in company with others, whether converſing with God, or men. The Apoſtle teſtifies of himſelf, that he *ſerved God amongſt the Epheſians in modeſtie of minde, and many tears*: giveing therein an enſample to all, how far they ought to put from them a ſecure, and impudent heart, & countenance. And though that monſter of men *Caligula* accounted it *the moſt commendable thing in his nature, that he was aſhamed of nothing*: yet doth both nature, and grace teach it, to be a moſt odious thing for a man to have a *dogs face*, as the proverb is: or as the prophet ſpeaks, *a whores forehead, that refuſes to be aſhamed.* Act. 20. Suetonius. Ier. 3.

It is pittie any ſhould ſpeed ſo well, by mere *boldnes*, without reaſon or other defect, as many do: who become thereby of *audacious impudent, having once broken the bounds of modeſtie*, ſpecially to their advantage. Towards men of ſuch foreheads the proverb muſt be put in practiſe, *A bold begger muſt have a bold nay-ſayer*. It was the *unrighteous judg*, that did that for the *widows importunitie*, which conſcience would have had him done, for the goodnes of her cauſe, and povertie of her perſon. Though to ſpeak, as the thing is; to be overcome by importunitie argues not ſo properly injuſtice, in what caſe ſoever, as impotency of minde to reſiſt. Cicero. Luke 18.

Peter and *Iohn* with the other Apoſtles *prayed* to the Lord *for boldnes in the ſpeaking of his word*. Many others alſo pray for *boldnes*, as they did; but forget, that they are not Apoſtles, nor infallibly directed, as they were. Who, if they knew themſelvs aright, and how prone they are to ſpeak their own word in ſtead of Gods, would rayther pray for *modeſtie* and adviſednes, that they ruſh not upon the rock of errour. Beſides, they ſo prayed in regard of the *threatnings* of unbeleevers, with whom they had to do. Act. 4.

But

But amongst brethren, and christians, let us rayther affect the lambs bleat, then the Lions roar.

CHAP. LIX.

Of Mariage.

GOD hath ordeyned *maryage*, amongst other good means, for the benefit of mans naturall, and spirituall life, in an *individual societie*, as the Lawjers speak, *between one man, and one woman*: and hath blessed it alone with this prerogative, that by it, in lawfull order, our kinde should be preserved, and posteritie propagated. And though the Lord have sometimes suffered, & that almost unreproved by the prophets, other bodily conjunctions, then between the proper *husband and wife*; and altogether unpunished by the magistrate: and withall shewed the effect of his powerfull providence, as still he doth, so far, as for the procreateing of children, in that disorder: yet did he never approve of any other, or exempt the same from guilt of sin, in the court of conscience; and seldom from manifest signes of his displeasure; as experience, and the scriptures teach.

Not onely heathen poets (which were more tolerable) but also wanton Christians, have nick-named *women, necessarie evils*: But with as much shame to men, as wrong to women, & to Gods singular ordinance withall. When the Lord amongst all the good creatures which he had made, could finde *none fit*, and good enough for the man; he made the woman *of a rib of him*, and for *a help unto him*: neyther is she, since the creation, more degenerated then he,

Menander

Gen. 2.

he, from the primative goodnes. Besides, if the woman be a necessarie evill, how evill is the man, for whom she is necessarie?

Some have sayd, and that (in their own, and others judgment) both wittily, and devoutly, that *Mariage fils the earth, and virginitie heaven:* But others have better answered, *How should heaven be full, if the earth were empty?* I ad, that (because Christ hath sayd, that *the children of the regeneration neyther marry wives, nor are marryed, but are like the angels in heaven.* many, whilst they would, by prepostterous imitation, become like the angels in heaven, have in truth become liker the divels in hell: for they also neyther marry wives, nor are marryed. But this is, indeed, the very dregs of poperie, to place speciall pietie in things eyther evill; or indifferent, at the best, as is abstinence from *mariage*, and the *mariage* bed: which is no more a vertue, then abstinence from wine, or other pleasing naturall things. Both *maryage*, and wine are of God, and good in themselvs; eyther of them may in their abuse, prejudice the naturall, or spirituall life: neyther of them is unlawfull, no not for them which simply need them not: which also not to need, argues bodily strength in the one; but a kinde of weaknes in the other. Math. 22.

The ancient heathen used to place *Mercurie by Venus*, to shew what need the affections of *mariage* have of the rule of reason, and wisdom, to order them. Neyther in truth is there any thing wherein persons more need, & lesse use reason, and true discretion, then in their *maryage* choyse: in which the most are unreasonably transported by one affection, or other. And if he moralized well, who made this a reason, why *God cast Adam into a heavie sleep, whilst he prepared, and made him a wife of one of his ribs*; that the *affections ought to sleep about this work, & the reason to wake*; Plutarch. Gen. 2.

how do they misse, whose manner is to have their affections onely wakeing, or working in this busines, whilst their reason, and conscience also is fast asleep? I have alwayes thought, that good *men* crossed with ill *wives*, or good *wives* with ill *husbands*, are ordinarily least to be pityed of any others in misery: considering how wilfully, and presumptuously (for the most part) they tempt God in their choyse. I ad herewithall, that there is no one particular, in which men; and women bewray, whether their hearts be set upon worldly riches, and honours, or sensual pleasures, on the one side; or, on the other side, upon the nourishing, and promoteing of vertue, and godlynes both in themselvs, and their posteritie, then in their choyse this way. When *the sons of God take for wives the daughters of men, Gyants are born*, and all monstrous confusion follow-
Gen. 6. eth, first in the family, and after in church, and common wealth. But when the sons of God take the daughters of God to wives, and the daughters of God are taken by the sons of God: there is an equall yoak, for the persons themselvs to draw in with comfort, and a right course taken, for the leaving of an holy seed behinde them.

Some *marry* by their eye, as did those sons of God formerly mentioned; and therein follow *favour*, which *is deceipfull*, and *beauty* which *is a vain thing*: others *by their*
Prov. 31. *fingers*, as mynding what the *woman* is worth, in the
Erasmus. worlds sense: Others by the ear, as specially respecting their wives title, and high birth; and so, many times, get themselvs so many Lords, and maysters over them, as she hath freinds: But they that specially respect vertue, and godlynes (which being attended by the other handmayds,
Ester. 2. as *Hester* by her *seaven mayds*, is the more beautifull, and desireable) they *marry* not onely the daughters of such, or such men, but the daughters of God himself. *A woman*

that

that feareth the Lord, ſhe ſhall ſo be prayſed: and the man ſo blesſed that *marryeth* her. Prov. 31.

We ſay, *In wiveing, and thriveing take counſayl of all the world*; and ſo men had need. But in this buſines affection ſo far over-rules reaſon in the moſt, as they could willingly make their choyſe without the counſayl of their neareſt, and wiſeſt freinds. Herein therefore freinds ſhould be officious, and forth putting; and that both in love of their freinds, and for their own ſakes alſo: who ſo oft as their freind *marryes*, make an adventure; and the ſame full of danger, whether they ſhall not wholly, or in a great meaſure, looſe their freind; which is oftens ſeen. Herein parents ſpecially muſt both preſerv the right which God, and nature hath given them; and do the dutie, which the one, and other hath layd upon them: as accounting their children theirs, moſt of all other things. Whom if they this way beſtow conveniently, and in due time; they provide well both for them, and themſelvs. For them, in preventing two dangerous evils; uncleanes, and unfit matching. For themſelvs, according to the ſaying of *Democritus*, that *he who gets a good husband to his daughter, findes another ſon*: as *he looſeth his daughter, that gets an ill one.*

The vertue of the *wife* is the *housbands* ornament, ſo is the *housbands* the *wives* much more. And therefore *Philons wife being demanded, why ſhe alone went ſo plainly apparreled, made anſwer, that her housbands vertues were ornament ſufficient for her.* If her practiſe were a rule, and that *housbands* vertues were to be meaſured by their *wives* homelynes in attyre; eyther fewer *housbands* would be thought vertuous then are; or more *wives* found ſoberly apparreled then are. Stobeus.

After goodnes fitnes in *maryage* is moſt to be regarded:

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& that so much, that, as, for a pare of gloves, or yoak of oxen, two alike, though meaner both of them, are fitter, and better for use, then if the one were more excellent; So in this *maryage* pare, and yoak, the *woman* best qualifyed is not alwayes the best *wife* for every *man*; nor every *man* the best qualifyed the fittest *housband* for every *woman*: but two more alike, though both meaner, sort better usually. And according to this, *Pittacus being demanded by a freind what kinde of wife he should marry, answered; one fit for him.* Laertius. Fitnes of years is requisite, that an old head be not set upon young shoulders; nor the contrarie, which is worse: Fitnes in estate, lest the excelling person despise the other, or draw him to a course above his reach: Fitnes for course of life, and disposition unto it; the dislike whereof in either by other breeds many discontentments. Lastly agreement of affection, and inclination, what may be, to all good persons, and things. Onely, it is good, if the one be too fierie-hoat, and suddeynly moved; that the other can cast on the more cold water of forbearance. But now seeing there is seldom, or never found such conformitie betweene man, and wife, but that differences will arise, and be seen; and so the one must give way, and apply unto the other: this God, and nature layeth upon the *woman*, rayther then upon the *man*; although the man should not to much look for it, nor use all his authoritie (ordinarily at least) which none but fools will doe. *As the glasse*, sayth one, *though never so rich of gold, and pearl, if it represent not the face of him that looks into it, is not to be regarded*; so neyther is the *wife*, how well endowed soever otherwise, except she frame, and compose her self, what may bē, unto her housband, in conformitie of manners.

Gen. 3. 1 Cor. 11 and 14. 1 Tim. 2. Hester. 1.

Many common graces, and good things are requisite both

both for *husband*, and wife: But more ſpecially the Lord requires in the *man love, and wiſdom*; and in the *woman* ſubjection. The *love* of the *husband* to his *wife* muſt be like *Chriſts to his church*; holy for qualitie, and great for quantitie, both intenſively, and extenſively. Her perſon, and whatſoever is good in her he muſt love fervently; mending, or bearing (if not intollerable) what is amiſſe: *by the former of which two he makes her the better; and himſelf by the latter.* And if her faylings, and faults be great, he by being inured to bear them patiently, is the fitter to converſe quietly, and patiently with other perverſe perſons abroad; as *Socrates* ſayd, *he was, by bearing the dayly home-brawlings of Zantippe.* Neyther ſufficeth it, that *the husband walk with his wife* as a man of love; but *before her* alſo *as a man of underſtanding*: which God hath therefore affoarded him, and means of obteyning it above the *woman*, that he might guide, and goe before her, *as a fellow heyr of eternall life* with him. It is monſtrous, if the head ſtand where the feet ſhould be: and double pittie, when *a Naball*, and *Abigail* are matched together. Yea experience teacheth, how inconvenient it is, if the *woman* have but a litle more underſtanding (though he be not wholly without) then her *husband* hath.

Ephes. 5. Gellius. 1 Pet. 3.

In the *wife* is ſpecially required a reverend *ſubjection in all* lawfull *things to her houſband.* Lawfull, I mean, for her to obey in, yea though not lawfull for him to require of her. He ought to *give honour to the wife, as to the weaker veſſell*: But now, if he paſſe the bounds of wiſdom, and kindenes; Yet muſt not ſhe ſhake of the bond of ſubmiſſion, but muſt bear patiently the burden, which God hath layd upon the daughters of *Eve.* The *woman* in innocency was to be ſubject to the man: but this ſhould have been without all wrong on his part, or greif on hers:

Ephes. 5. 1 Pet. 3.

But ſhe being *firſt in tranſgreſſion*, hath brought her ſelf un-
1 Tim. 2. der an other ſubjection; and the ſame to her, greivous; & in regard of her *houſband*, oftens unjuſt; but in regard of God, alwayes moſt juſt: who hath ordeyned that *her*
Gen. 3. *deſire ſhould be ſubject to her houſband*, who by her ſeduction became ſubject to ſin. And albeit many proud *women* think it a matter of ſcorn, and diſgrace, thus to humble themſelvs to God, and their *houſbands*; and even glory in the contrarie: yet therein they but *glory in their ſhame*, and in their *houſbands* ſhame alſo: and whilſt they refuſe a croſſe, chuſe a ſin of rebellion, both againſt God, and their *houſbands*. Which ſhall not eſcape unpuniſhed from God: though many fond *houſbands* nouriſh them therein; and by pampering, and puffing them up by delicate fare, coſtly apparrell, and idlenes, teach them to deſpiſe both them themſelvs, and all others.

Mariage hath divers ends that make it convenient; and one that makes it neceſſarie, for the moſt; which is the preventing of that moſt foul, and filthy ſin of *adulterie*. And this brand it deſervs in ſpeciall manner; ſeeing, *he*
2 Cor. 6. *who coupleth himſelf with an harlot becomes one body with her*: which cannot be ſayd of him that conſorts with a theif, or murderer, or drunkard in their ſins: as alſo for that ſuch a one *ſins againſt his own body*. Not that he ſins not againſt his own ſoul too; or that all others ſinning, ſin not againſt both body, and ſoul; but in regard of that ſpeciall blot, and blemiſh wherewith this ſin ſteyns the body; which never after can be wiped of, though the guilt of the ſin may by repentance. *He that committeth*
Prov. 6. *adultery lacketh underſtanding; getteth a wound, and diſhonour, and his reproach ſhall not be wiped away*, ſayth *Salomon*.

As *maryage* is a medicine againſt uncleannes: ſo *adul-*

terie

terie is the diſeaſe of *maryage*; and *divorce* the medicine of *adulterie*: though not properly for the cureing of the guiltie, but for the eaſing of the innocent: which remedy he may, but is not ſimply bound to uſe, as ſome are the former. Some have ſayd, that *he who conceals the fault of his wife* this way, *becomes a patron of her filthynes*: but this is rightly reſtreyned by others to certain caſes. The *divorce* for *adulterie* both under, and before the Law was to be made by the magiſtrates ſword. Where that is not drawn, the innocent may uſe this remedy againſt the peccant, as directly violateing the *maryage* bond; which other ſins, though greater otherwiſe, do not. In other caſes, *divorce*, though much uſed amongſt the *Iews*, was never approved by the Lord in the court of heaven, as no ſin; but *permitted* onely in civill courts, without bodily puniſhment; and onely the *giving of the bill commanded, and that for the advantage of the divorced, and to teſtifie, that the husband had ſo freed the wife, as he might not require her after-returning unto him, though he would.* This *permiſſion unto the Iews being onely for the hardnes of their hearts*, may juſtly by the magiſtrate be denyed to Chriſtians, *whoſe hearts ſhould be more ſoftned by the blood of Chriſt.*

Chriſoſt. Gen. 38. Levit. 20. Math. 19. *Ioſephus.* *Parem.*

As a man may ſurfet at his own table, or be drunken with his own drink; ſo may he play *the adulterer with his own wife*, both by inordinate affection, and action. For howſoever *the mariage bed cover much inordinatenes this way*: yet muſt modeſtie be obſerved by the *maryed*; leſt *the bed which is honourable, and undefiled* in its right uſe, become by abuſe hatefull, and filthy in Gods ſight. It hath been by ſome well obſerved, that divers of the patriarks converſed with many *wives* (whom they took out of a ſingular deſire of a plentifull progeny) more chaſtly, then many others did, and do, with their one.

Ieronim. *Calvin.* Hebr. 13.

CHAP.

CAP. LX.

Of Children, and their education.

Gen. 1. and 2.

OD, that *made all things good, and blessed them*; imparted expresly this blessing first to his creatures (capable thereof) that they should *encrease*, and *multiplie* in their kinde. More specially, *God created* our first parents, *male and female, and blessed them*, saying, *Be fruitfull, and multiplie, and fill the earth.* This order then set he hath preserved to this day, and mankinde by it. By this, parents when they are dead, live in their *children*, as parts of them, and imps taken from their stock, & in speciall manner, one with them. This onenes Gods gratious covenant with the faythful and their *seed* confirms, and commends: blessing even the godly dead parents in their living *children*; and so curling the wicked in theirs; and that oftens, sundry ages afterwards; as both the Scriptures, common sense, and experience teach. Such parents as leav their *seed* under Gods covenant, and blessing, as *heyrs of their fathers pietie*, as *Ambrose* sayd of *Theodosius*, provide a good inheritance for them, if they afterwards by their own rebellion, and unthankfulnes disinherit not themselvs. And a sweet comfort it is to Christian parents, when they can commend their *litle ones*, liveing, or dying into Christs hands in heaven; who being upon earth testified both in word, and deed, their interest in his *blessing*. *The generation of the upright shall be blessed; but the posteritie of the wicked shall be cut off.* And as we judg of the

Ambrose.

Math. 19.

Psal. 112.

the plant, or graffe, by the ſtock whence it was taken, till it be grown able to bring forth its proper fruit, and that *the tree be known by the fruit*; ſo do we of *children* by their parents, till coming to years of diſcretion they chuſe their own way. Not that grace is derived by naturall generation, but by the ſupernaturall covenant with beleevers, and their *ſeed*, confirmed in Chriſt, and Gen. 17. by godly *education* on the parents part, which promiſe Gal. 3. of bleſſing, as it is ever effectuall in ſome, *according to* Rom. 11. *the election of grace*; ſo where it follows not, uſually the negligence, and indulgencie of the parents; and alwayes the parties proper rebellion is the cauſe thereof; as we may ſee, both in the word of God, and dayly experience. We read of *Dioniſius the tyrant, that, meaning to revenge himſelf upon Dion, who made war againſt him, he cauſed his ſon (whom he had in his power) to be brought up in riot, and wantonnes.* This labour many ſave their enemies, and do it themſelvs, and ſo prove miſerable parents of diſſolute *children*. It was an odious thing in the Iſraelites to *ſacrifice to divels their ſons, and daughters* Ezech. 16 *which they had born unto God*, and whom he avoweth for *his children*. Which, in a ſpirituall ſenſe, we certeynly do, if we eyther neglect inſtructing them; or praying to God for them; or walking exemplarily, as we ought, before them; or correcting them duely; or any other ſuch means, as by which the ſeeds of grace may grow, and proſper in them. And let us remember, that as bruits bring forth in their kinde, and all parents their *children*; ſo we (being in the Lords covenant of grace) bring forth, as by nature ours, ſo by ſupernatural covenant and grace, *his children* alſo; and that he truſts us with the *bringing them up* for him, and *in his nourture*, Eph. 6. *and inſtruction*; which is a great matter, and wherein

Æmil. probus.

we muſt deal faythfully with him; that ſo under his bleſſing, we may fit them for his heavenly inheritance, provided for them with us. It is a during fruit of Gods gracious covenant, when good parents by their godly care have gracious children; and that by which our fayth is much confirmed.

Children, in their firſt dayes, have the greater benefit of good mothers, not onely becauſe they ſuck their milk, but in a ſort, their manners alſo, by being continually with them, and receaving their firſt impreſſions from them. But afterwards, when they come to riper years, good fathers are more behooffull for their forming in vertue, and good manners, by their greater wiſdom and authoritie: and oft times alſo, *by correcting the fruits of their mothers indulgencie, by their ſeveritie.*

Ariſtotle.

They are a bleſſing great, but dangerous. They come into the world at firſt with danger both in reſpect of themſelvs, as paſſing ſometimes, from the womb to the grave; ſometimes being born deformed in body, ſometimes uncapable of underſtanding: as alſo in regard of the Mother; the firſt day of their being in the world being oftens her laſt in it. After their coming into the world through ſo many dangers, they come even into a world of dangers. In their infancie, how ſoon is the tender bud nipped, or bruiſed by ſicknes, or otherwiſe? In their venterſom dayes, into how many needles dangers do they throw themſelvs (in which many periſh) beſides thoſe into which God brings them, and that all their life long? Above all other, how great, and many are their ſpirituall dangers both for nouriſhing, and encreaſing the corruption which they bring into the world with them; and for diverting them from all goodnes, which Gods grace, and

and mens endeavour might work in them? Theſe dangers, and difficulties, howſoever they make not Gods bleſſings in giving *children* to be no bleſſings; or deſerving to be lightly eſteemed; yet ſhould they moderate our deſire of them, and greif for their want: that none ſhould ſay eyther to God, or one to another, as *Rahell* did to *Iakob*, *Give me children, or els I dye*: ſpecially if we weigh withall, that though the Lord give us divers towardly, & good; yet one, or two proving leaud, and wicked will break our tender hearts more, then all the reſt will comfort us: like as in the naturall body there is more greif by the akeing of ſome one part, though but a tooth; then comfort, and eaſe in the good, and ſound ſtate of all the reſt. If *children* conſidered aright of the carefull thoughts, ſorrows, and fears, and, ſore peyns withall of their parents, they would think they ought them more honour, ſervice, and obedience, then, for the moſt part, they do. We ſeldom conſider, and prize worthily the cares, and peyns of parents, till we become parents our ſelvs, and learn them by experience. Gen. 30.

Many bodily diſeaſes are hereditarie; and ſo are many ſpirituall, in a ſort; and that both by naturall inclination, and morall imitation much more: that, as the Lord ſayth of *Iſraell, Thou art thy mothers daughter*, ſo may it be ſayd of many, that they are their fathers and mothers *ſons*, *and daughters* in evill. Yet, if it ſo come to paſſe, that God vouchſafe grace to the *childe of a wicked father*, and that *he ſee the ſins which he hath done*: he commonly hates them more vehemently, then if they had been in a ſtranger: and good reaſon, conſidering how they have been his deareſt parents ruine. Yea further, even where grace is wanting, the *child*, oft tymes, by obſerving, and ſometimes by feeling alſo the evils of his fathers ſin, is driven though Ezec. 16.

not from his evill way into a good way, yet into the contrary evill. Thus a covetous father oftens makes a prodigall *ſon*; ſo doth a prodigall a covetous. The *ſon* of the covetouſe takeing knowledg how odious his fathers covetouſnes is to all; and therewith perſwading himſelf, and being perſwaded by others about him, that there is enough, and, more then enough for him; takes occaſion as prodigally to pour our, as his father hath mizerly hoarded up: as on the contrarie, the *ſon* of the prodigall both ſeeing, & feeling the hurt of his parents laviſhnes, is thereby provoked to lay the harder about him, for the repayring of his fathers ruines.

Love rayther deſcends, then aſcends; as ſtreams of water do: and no marvayl, if *men love where they live*, as parents doe in *children*, and not they in them. Hence alſo is it, that grandfathers are more affectionate towards their *childrens children*, then to their immediates; as ſeeing themſelvs further propagated in them, and by their means proceeding on to a further degree of eternity; which all deſire naturally, if not in themſelvs, yet in their poſteritie. And hence it is, that *children* brought up with their grandfathers, or grandmothers, ſeldom do well; but are uſually corrupted by their too great indulgencie.

It is much controverted, whether it be better, in the generall, to *bring up children* under the ſeveritie of diſcipline, and the rod; or no. And the wiſdom of the fleſh out of love to its own, alleges many reaſons to the contrarie: But ſay men what they will, or can, the wiſdom of God is beſt; and that ſayth, that *fooliſhnes is bound up in the heart of a child, which the rod of correction muſt drive out.*: and that *he, who ſpares his rod, hurts his ſon*; not in the affection of perſon, but effect of thing. And ſurely there is in all *children* (though not alike) a ſtubbernnes, and ſtoutnes

Prov. 22. Chap. 13.

nes of minde ariſing from naturall pride, which muſt, in the firſt place, be broken, and beaten down; that ſo the foundation of their *education* being layd in humilitie, and tractablenes, other vertues may, in their time, be built thereon. This fruit of naturall corruption, and root of actuall rebellion both againſt God, and man muſt be deſtroyed, and no manner of way nouriſhed; except we will plant a nourſery of contempt of all good perſons, and things, and of obſtinacie therein. It is commendable in a horſe, that he be ſtout, and ſtomackfull, being never to be left to his own government, but alwayes to have his rider on his back, and the bit in his mouth. But who would have his *childe* like his horſe in his bruitiſhnes? Indeede *ſuch as are of great ſtomack, being throughly broken, and informed, become verie ſerviceable*, for great deſignes: *els, of horſes they become aſſes*, or worſe: as *Themiſtocles his mayſter told him, when he was a childe, that eyther he would bring ſome great good, or ſome great hurt to the common wealth.* Neyther is there need to feare, leſt by this breaking, the *children* of great men ſhould prove baſe-ſpirited, and abject and ſo unapt to great imployments: for being *Adams ſons*, whoſe deſire was to have *been like unto God*; and having thoſe advantages for mayſterfulnes, and high-thoughts, which great mens *children* want not, (unto whom great affayrs are appropriated uſually) they will not eaſily be found unfurniſhed of ſtomack, and ſtoutnes of minde more then enough; wherein a litle is dangerous, ſpecially for making them unmeet for *Chriſts yoak*, and to *learn of him, who was lowly, and meek.*

Eraſmus.

Plutarch.

Math. 11.

For the beating, and keeping down of this ſtubbornnes parents muſt provide carefully for two things: Firſt that *childrens* wils, and wilfulnes be reſtreyned, & repreſſed, and that in time; leſt ſooner then they imagine, the ten-

der ſprigs grow to that ſtiftnes, that they will *rayther break then bow*. *Children* ſhould not know (if it could be kept from them) that they have a will in their own, but in their parents keeping: neyther ſhould theſe words be heard from them, ſave by way of conſent, *I will*, or *I will not*. And if will be ſuffered at firſt to ſwey in them in ſmall, and lawfull things, they wil hardly after be reſtreyned in great, and ill matters, which their partiall conceipt, and inexperienced *youth* with the luſts thereof, and deſire of libertie, ſhall deem ſmall, and lawfull, as the former. And though good *education*, ſpecially the grace of God may afterwards purge out much other evill, and weaken this alſo: yet will ſuch unbroken *youth* moſt commonly draw after it great diſquietnes in croſſes, when they fall; and in the whole courſe of life, a kinde of unweyldines, inflexibilitie, and obſtinacie, prejudiciall to the partyes themſelvs, and uncomfortable (at leaſt) to ſuch as converſe with them. The ſecond help is an inureing of them from the firſt, to ſuch a meannes in all things, as may rayther pluck them down, then lift them up: as by plain, and homely dyet, and apparrel; ſending them to ſchool betimes; and beſtowing them afterwards, as they are fit, in ſome courſe of life, in which they may be exerciſed diligently, and the ſame rayther under then above their eſtate: by not abetting them one againſt another, nor againſt any, (ſpecially before their faces) without great cauſe: nor by makeing them men, and women, before they become good boyes, and girls. How oft have I obſerved, that parents, who have neyther fayled in diligent inſtructing of their *children*, nor in giving them good example, nor in correcting them duely, have onely by ſtreyning too high this way, eyther endangered, or utterly overthrown their *poſteritie*? hereby lifting them up in their

their vayn hearts, and teaching them to deſpiſe both mean things, and perſons; and themſelvs alſo, many times, amongſt others: thereby drowning them (*Icarus* like) in a ſea of miſcheif, and miſery, by their flying too high a pitch. And this muſt be the more mynded, becauſe there is in men an inbred deſire, and that inordinate uſually, to hoyſe up their *children*, as high, as may be: ſo as they half think they do them wrong, if they ſet them not higher, or as high, at leaſt, as themſelvs; almoſt whether God will, or no. Yea what place affoards not ſome ſuch, as make themſelvs their *childrens* ſlaves; not careing how baſely they themſelvs grovell in the earth, ſo they may ſet them on their tiptoes?

But firſt of all for *childrens* competent education, ſpecially for their diſpoſeing in ſome particular courſe (on which all are to ſettle at laſt, though ſome libertie of ſtepping this way, or that be given them for a while; as *a man though for his pleaſure he ſee many places, yet ſeeks his abode in ſome one in the end*) there is required in their parents a through-diſcerning, and right judgment of their diſpoſition: which is as difficult, as neceſſarie. The difficultie aryſeth from the partiality of parents towards their own: for that, as *the crow thinks her own bird fayreſt*, ſo do they commonly their *children* towardlyer, and better then they are, or then any other indifferent judg doth. This partiality in many is ſo groſſe, as they not onely deem ſmall good things in them great, and great evils ſmall; but oftens account the ſame things well becomeing them, and commendable, which in others they would cenſure as undecent, and it may be, enormous. This pernitious errour ariſeth from ſelf-love. For, as in nature, the object cannot be ſeen, which is eyther too near the eye, or too far from it; ſo neyther can the diſpoſition of that *child* be Plutarch.

be rightly diſcerned, which lyeth too near his fathers heart. And yet is the knowledg of this ſo neceſſarie, that we build not eyther upon a vain, or uncerteyn foundation, with great hazzard of loſſe, both of labour, and expence, in ſorting our *childe* to his particular calling, and courſe of life; as all without it, is but a verie raſh adventure. For as none is fit for everie courſe, nor hardly any for many, in any great degree; ſo everie one is fit for one, or other: to which if his ability, and diſpoſition be applyed, with any convenient diligence on his part, and helps by others; he may eaſily come to a mediocritie therein, if not to ſome rarenes. Hence was it, that fathers in ſome places, uſed to lead their *children* to the ſhops of all kinde of artificers, to try how they could both handle their tools, & like their works; that ſo they might beſtow them accordingly. Some wiſe men alſo have wiſhed, that there might be eſtabliſhed, by publique authoritie, a courſe for the due tryall, and *choyce of wits* for ſeverall ſciences. And ſurely, where there goes not before a naturall aptnes (and morall diſpoſition alſo for ſome callings); there will follow nothing but loſſe: loſſe of time, loſſe of labour, loſſe of charges, and all; as when the ſeed is caſt into the barren ground. And *as the mid wife how skilfull ſoever in her art, cannot make the woman to be delivered, that was not firſt with childe; ſo neyther can the beſt mayſters make their ſchollers,* or ſervants, *to bring forth ſciences, unleſſe they have an aptnes thereunto firſt conceaved in their brayns.* Plato.

There is running in the breaſts of moſt *parents* a ſtrong ſtream of partiall affection towards ſome one, or other of their *children*, above the reſt, eyther for its beautie, or wit, or likenes to themſelvs, or ſome other fancyed good in it; which is alwayes dangerous; and

oft

oft hurtfull. Sometimes the Lord takes away ſuch before the reſt, to puniſh the fathers fondnes: And moſt commonly ſuch if ſurviveing, prove the worſt of all the reſt, as growing hereby proud, and arrogant in themſelvs, preſumptuous upon their fathers love, and contemptuous of the reſt of their brethren, and ſiſters; as we may ſee in *Eſau*, *Abſolom*, and *Adoniah*, their fathers darlings; and in many mo, in our dayly experience. And though they in themſelvs (which they ſeldom are free from) be not corrupted with pride; yet will the reſt ſeldom, or never eſcape the infection of envy at it; as is to be ſeen in *Ioſephs brethren*. It is naturall for parents tenderly to love all their *children*; and beſt for them to be as equall towards all, as may be; reſerving the beſtowing of their beſt and greateſt love, till they ſee, where God beſtows his. And if ſo be they cannot, or will not command their inordinate affections, as they ſhould; yet it is wiſdom to conceal them from their *children*; whom els they may hurt ſo many wayes; as the ape is ſaid, many times to kill her young ones by too ſtreyt embraceing them.

The Lord promiſes, and affoards *long life* to ſuch as *honour father, and mother*: whoſe dayes if he ſhorten in this life for their good, he lengthens out with immortalitie in glory. On the other ſide, he *cuts off from the earth* ſtubborn, and *diſobedient children ſuddeynly, and ſundry wayes*: And if he give them long life, it is for a curſe unto them. They alſo oftens dye without *children* themſelvs; and if not; their *children* oftener pay them that which is due, and owing them from their parents. The hiſtorie is note worthy of *the father who being drawn by his ſon to the threſhold of the houſe, by the hayr of the head; cryed to him, to draw him no further; for that he had drawn* Exod. 20. Calvin. Melanct.

his father no further. And how ſhould they expect honour from their *children*, who have diſhonoured their parents? or a happy life, who deſpiſe the author of their life under God? This honour is due not onely to them by whom we have our being; but to them alſo by whom our well-being is furthered.

CHAP. LXI.

Of Youth, and Old age.

Plutarch. *Cicero.* THat *cittie*, or common wealth (ſayth one) *flouriſheth moſt, where old mens counſayl, and young mens ſwords are in requeſt. And a litle* (ſayth another) *avail weapons abroad*, and in the hands *of young* men; *if there be not counſayl at home*, and in the breaſts of the *aged*. And as ſome fruits are ripe before others, and divers fit for divers ſeaſons of the year: ſo God, and nature hath ſo ordayned, that the bodyes of *young* men ſhould be ripe in their *youth*, & fitteſt for bodily employments, by reaſon of their naturall heat, and ſpirits: and the counſayls of *old* men in their *age*, through their long experience, and obſervation. Things go well, where both do their parts in ſocieties.

Auſtin. It is worthily ſayd of one, that *Childehood ſhould be manly, that is, not without all wiſedom: and age childe-like, that is, without pride, and arrogancy.* Yet may the *aged* above the *younger* ſort, chalenge, and uſe a kinde of authority, and confidence in their words, & caryage. So is there to be permitted unto *childhood* that *childeiſhnes*, which without violence to nature, & the God thereof, cannot be driven from

from it. Many, in pride, ſtriving, and ſtreyning to have their *children* men, and women too ſoon, and ere they be full boyes, and girls; force them above their pace; and eyther cauſe them to tyre, as diſcouraged; or occaſion them to content themſelvs, in after time, with certayn manly forms, without ſubſtance, unſeaſonably forced upon them, in their *childehood*. Fruits ripened by art, before their time, are neyther toothſom, nor wholeſom: So *children* made *men* when they ſhould be *children*, prove *children* when they ſhould be *men*. Notwithſtanding ſtubbornnes, and corruption cannot too ſoon be forced out of them: Neyther is half that libertie to be given to the *younger* ſort, which they would take; not knowing, nor being eaſily brought to beleiv, how ſlipperie their ſtate is, till they come to feel it by their fals: which if they did, they would not complayn with the fooliſh *young* man, in the poet, that *all parents* keeping any hand over their *children* (though for their good) *are injurious unto them.* *Terence.*

As all men are to *honour all men*, becauſe they are men, and made after Gods image; ſo ſhould the *younger* ſort ſpecially be trayned up to a baſhfull, and modeſt reverence towards all, and cheifly towards their *ancients*. Which ſo well becomes their mayden years, as that the philoſopher accounts *bluſhing a vertue in young folks, though a fault in the aged*. Many parents deſire to have their *young ones* trayned up in ſuch exerciſes, and courſes, as may imbolden them: But they ſhould, for the moſt part, provide much better for them, (ſpecially in our audacious age) if they got them held conſtantly in courſes of modeſtie, and ſhamefaſtnes; that ſo *Demetrius* might have his *wiſh* in them; which was, that *young folks would reverence their fathers at home, all men abroad, and themſelvs being alone.* 1 Pet. 2. Tit. 2. *Ariſtotle.* *Tertul.*

The Apoſtle writeing to *Timothie* warns him *to fly the* 2 Tim. 2.

luſts of youth. If *Timothy*, who was *brought up in the knowledg of the Scriptures from a childe*, and who had profited ſo well therein, and whoſe place in the church was ſo eminent for the teaching, and governing of others, ſtood in need of ſuch advertiſement, and warning; what warning can be ſufficient for ordinarie *young* people to eſchew and *fly* from ſuch luſts, and vanities, as to follow after them, and unto which the heat and heedleſnes of *youth* carryeth them? It is indeed a great mercy of God, when *young* perſons get over that their ſlipperie, and inexperienced ſtate without eyther ſuch publique ſcandall, or ſecret wound of conſcience, as the ſcar whereof they carry to their graves with them. How much more, and greater a mercy is it, when they receav the grace to conſecrate their *youth* and beſt dayes to God in holynes? offering their ſouls, and bodyes as the ſacrifices of *young lambs* unblemiſhed, upon the Lords altar. Wicked men, who hate goodnes both in *youth*, and *age*, uſe to ſay, *young ſaints, old divels*: But the truth is *young divels old Beelzebubs*, for the moſt part. To whom yet, if God, in ſingular grace, vouchſafe repentance in after age; what a corasive will it be to the heart of ſuch a convert, caſting back his eyes to his *youth* conſumed in luſts, and vanitie, to think how great diſhonour he hath brought to Gods name, and hindrance to others ſalvation; which he may repent of, but cannot redeem? On the contrarie, ſweet is the remembrance in *old age* of a *youth* led in true vertue, and godlynes.

Some would enjoy both the honour of *age*, and liberty of *youth*: But curled grey hayr is not comely. Eyther ſtate hath its benefit, and burden alotted of God. He that obteyns the benefit muſt be content to bear the burden. *Young* men muſt be content to want the honour, which is due to the *aged* of their order otherwiſe, in regard of the image

image of Gods eternitie, which they bear: And ſo muſt the *aged* be content to forbear even the lawfull libertie, & delights of *youth*.

Multitude of years ſhould teach wiſdom, ſayth *young Elihu* in *Iob*, to his *three ancients*. And this the *younger* ſort ſhould with reverence, and may with good reaſon look for, at their *elders* hands, conſidering their long experience, and manifold advantages above them, for the getting of wiſdom. This wiſdom makes their *age* honourable indeed, and their *grey head a crown of glory, being founded in the way of righteouſnes*: whereas an *elementarie old man, having no other argument to preve that he hath lived long, but his grey hayrs*, and wrinkled forehead, *is a contemptible, and ridiculous creature*. How many ſuch a b c *old* folks are there in the world, whoſe grey hayrs promiſe wiſdom, & knowledg; and to whom opportunitie, and means of atteyning it hath not been wanting; who yet being proved, and known, will appear very *babes* in underſtanding, and ſuch as, for that skill, had *need to begin to live* againe? This is not meerly a want of wit in them, or of the love of knowledg eyther; but withall a curſe of God upon them, uſually puniſhing a luſtfull, and rechleſſe *youth* with a doltiſh *age*: in whom the proverb is true, in another ſenſe: *Ab equis ad aſinos*: Such of *young* horſes become *old* aſſes.

Iob 32.

Prov. 16.

Seneca.

A wiſe man ſhould live well in youth, and before old age come, that he may dye well in age, if it come; and may be ready for death, as *the white regions are for the harveſt*: and ſo may both wayt for it, and even meet it the more boldly in the way of ſuch vertuous actions, as expoſe unto it. For though *youth* & likelyhood of long life ſhould make none withdraw from any good duety, or doe amiſſe for fear of danger of loſſe of life; yet *age* ſhould (though in courſe

Seneca.

Iohn 4.

of nature the more fearfull) upon ground of good reason, wisdom, and grace, make men the more venterſom of that, in a good cauſe, which God & deſtiny will deprive them of ere long, though other men let them alone: as *Solon was bold upon his old age to oppoſe himſelf to Piſiſtratus the tyrant.* One adviſeth to be *old betimes, that ſo we may be old long.* But who would deſire to be that long, which *is but a long infirmitie*; Save as *age* accompanyed with wiſdom and godlynes ads authoritie to the *aged* for the more effectuall enforceing of theſe and the like vertues upon others.

Plutarch.
Seneca.
Auſtin.

CAP. LXII.

Of Death.

NAturall *death* ſtands in the ſeparation of the ſoul from the body: ſpirituall of the ſoul, and whole man from God, in reſpect of grace: eternall in reſpect both of grace, and glorie, with the ſenſe of the contrarie evils. *By ſin death* in all three degrees *came into the world.* For albeit *God onely have immortalitie*, and unchangeablenes from, and in himſelf, and that all creatures (and ſo man, with the reſt, in regard of his elementarie body) be ſubject to change, ſave as they do depend upon him that uncreated beeing, and are ſuſteyned, and *upheld by the word of his power*, and by a continuall influx from him; yet God having engraven his image in man, did both ſo temper his body, and order all creatures, under his providence, for him; as that nothing but ſin could poſſibly impeach his life, or welfare. By his ſin he actually loſt

Rom. 5.
1 Tim. 6.
Hebr. 1.

ſpiri-

ſpirituall life; and the right both to temporarie, and eternall. The firſt *death* is a naturall evill: the ſecond a ſpirituall: the third both. For although in regard of the univerſall, and of Gods ſupernaturall ends, it be better that a man bee, to be continued, though in eternall miſerie; then that he ſhould ceaſe to be altogether: yet in regard of the perſons particular (as *better eye out, then ever akeing*) *better never to have been born*, or by *death* utterly to be aboliſhed, as the bruit beaſts are; then to live, and continue alwayes accurſed, and miſerable. Math. 18.

By naturall *death* divers men, how like ſoever they have been in their temporall ſtate, become moſt unlike in their eternall: the wicked miſerable without hope; and the godly happy without fear: And by the ſame *death*, both they and all other, in other things, altogether alike, how unlike ſoever they have been in them formerly. After *death* remayns no naturall or civill relation; as of father, ſon; houſband, wife; or the like: all theſe are for this life onely. The liveles *earth* unto which *the body returns*, is altogether uncapable of them: ſo is the ſoul, being a ſpiritual ſubſtance, whether in heaven or hell. With them in glory, after the end of the world, *God ſhall be all in all*: *and men ſhall be like the angels, neyther taking wives, nor giving in mariage*, nor remayning maryed. *Peter* and *Paul* neyther are, nor ſhall be Apoſtles there; neyther is *the virgin Mary Chriſts mother* there: but they onely remayn thoſe perſons which ſometimes, upon earth, had theſe ſtates, and relations upon them. Eccl. 12. 1 Cor. 15. Math. 22.

If there be any naturall, or bodily difference after death, it is, that the bodyes of the richer ſtinck the more by reaſon of their greater fulnes, and aboundance whilſt they lived. And for the good, and bad, which are mingled together Ambroſe. Auſtin.

ther in this life, but cannot agree; death parts them for ever: being hastened of the Lord, that the godly dying may no more be vexed with, or by the wicked: nor the wicked any longer persequute the godly.

If men should live alwayes in the world, or but so long in our age, as did the first patriarks; to what a height would many come in worldly happines, or misery? How extreamly rich would many be? how many extreamly poore? How mightie, and powerfull some? how dejected, and depressed many more? But the wise providence of God is to be honoured herein: by which it comes to passe, that the more men are set to drive things to extreamitie, the lesse time should be allowed them for their courses one or other in the world.

Onely man being both mortall, and reasonable, can think of his *death*. Not the angels; for though they can by understanding conceav of *death*, yet are they by their spirituall state, set without the reach of it: nor bruit beasts, though mortall; because it is not perceaved by sight, or other sense; but being a *privation*, to wit, of life, *is onely discernable by understanding*. If a beast see never so many of its own kinde slaughtered before its eyes, it fears not *death*, which it sees not; though it may fear the instrument which it sees, or other terrible, and sensible object. And hence it comes to passe, that the more brutish men are, they have the lesse thoughts or fear of death for the most part.

Scaliger.

Hebr. 9. *It is appointed unto men once to dye* ordinarily; *and after this the judgment.* I say, as the Apostle means, ordinarily:

1 Cor. 15. for *some dye not, but are changed onely*: Some *dye* twice, as *Lazarus*, and others. This death, which will certeynly once come, and with it eternall, and unchangeable happines, or miserie; we should alwayes bear in mynde; as if

Phillips

Phillips deaths head were ſet before us. For though the thoughts of *death* be not ſufficient to rayſe the heart to heavenly things; yet are they ſo avaylable *to draw it from earthly* (which is firſt to be done) as *no thing is more, then the frequent, and ſerious meditation thereof.* We ſhould think ſeriouſly of that part of our life, which remayns unfiniſhed, that we may provide things neceſſarie for it: and alſo of our *death*, that we may cut off ſuperfluityes; and uſe that moderately, which we muſt not uſe long. *Ierom.*

The ſaying, *Nothing more certayn then death, and yet nothing more uncertayn then the hour of death* is common, and commonly abuſed. The certayntie of it ſhould teach us moderation in *the uſe of the world*, and all worldly things, and that *we abuſe them not*: *becauſe the faſhion of this world paſſeth away.* But contrary-wiſe, many take hereby occaſion to lay the faſter hold of it, eyther in the profits thereof for themſelvs, or theyrs; or pleaſures; ſaying, *let us eat, and drink; to morrow we ſhall dye.* And whereas *God would have us ignorant of our laſt day, and hour, that ſuſpecting it alwayes, we might alwayes be ready*; we are apt, on the contrarie, becauſe we know not the certayn tyme, to be the leſſe ready at all times: and (which is worſe) not to take warning neyther, as we ought, by any, or all thoſe known *meſſengers of death*; which are reckned three: 1. *Caſualtie*, 2. *Weaknes*, and 3. *age*: *the firſt ſhewing our death to be doubtfull*; *the ſecond and third to be near, and at hand. Hardly any ſo old, but thinks he may yet live a year*; *or ſo ſick, but that he may live a day longer.* Not onely *the fooliſh*, but even *the wiſe virgins* are too prone to *ſlumber*, if *the bridegroome defer his coming* a litle. Few regard the good counſayl given, to *account every day the day of our death*, and as that, wherein we are (it may be) to appear before the Lord. Few *watch becauſe they know not what hour the Lord will* come,

Bernard. 1 Cor. 7. 1 Cor. 15 *Auſtin. Gregory.* *Huga.* Math. 25. *Perkins.* Math. 24.

come, (as all are warned). But *the ſervant that ſo doth, and is ready; bleſſed is he, whom his Lord when he cometh, findes ſo doing.*

Young folk may *dye* ſhortly; but the aged cannot live long. The green apple may be pluckt off, or ſhaken down, by violence; but the ripe will fall of it ſelf. It is wiſdom therefore to provide for *death* in youth, (there being many more that *dye* in youth, or childehood, then that ſurvive till old age); but madnes it is to neglect preparation, when age commeth: Though in truth *few dye well in age, that have not lived well in youth.* That we may once *dye* the great *death* aright, and in peace; it is requiſite, that we *dye dayly* many litle *deaths*, both by outward afflictions; & inward mortifyings of our worldly, and corrupt luſts.

Seneca.

1 Cor. 15.

We ſhould ſo *live*, as being content to *dye*, when God calls us hence: and that upon knowledg of the nature, cauſe, and event of *death*; and out of a good conſcience towards God, and men: And not in ſenſeles blockiſhnes, overcomeing *death*, as the moſt do, by forgetting it; as if a man overcame his enemy, by getting as far from him as he could: nor yet by deſperate weariſomnes of life for any troubles in it; but as being willing, yea deſyrous to live to ſerv Gods providence for good, upon earth. *It is ill* (ſayth the wiſe heathen) *to wiſh death; but worſe to fear it.* But godly Chriſtians are to doe both in different reſpects. To deſire it (as it ſtands with Gods will) that they may be free from ſin, and miſery; it being *beſt for them to be diſſolved, and to be with the Lord:* To fear it, as being in it ſelf a fearfull puniſhment of ſin; the diſſolution of the moſt excellent creature upon earth; and an end of further prayſing God in his church, and performing particular offices of goodnes, and love to men. And in truth, though grace have this effect with *them that deſire to be diſſolved,*

Seneca.

Phil. 1.

and

and to be with Chriſt, that they do not dye onely patiently; but even dye with delight, and live patiently: yet nature cauſeth, that *not onely they that know they muſt dye, as all doe; but they alſo which beleev, that after death they ſhall enjoy a more happie ſtate, deſire the deferring of it*: ſo loath to part are the two old acquayntances, the body, and ſoul. *Auſtin.* *Idem.*

Pretious in the ſight of the Lord is the death of his ſaincts, when they *dye* for, or in fayth, and a good conſcience: as the gold melting, and diſſolving in the furnace is as much eſteemed by the gold-ſmith, as any in his ſhop, or purſe. Pretious alſo it is, whilſt they live, and that which God will not lightly ſuffer to befall them. And if he *put their tears in his bottle*, he will not neglect their blood, nor eaſily ſuffer it to be ſhed: Neyther doth *death*, when it comes, part him, and them; though it part man, and man; yea man and wife; yea man in himſelf, his ſoul, and body. Freinds ſhew themſelvs faythfull in ſticking to their freinds in ſicknes, and all other afflictions: but they (how affectionate ſoever) muſt leav them in *death*: and are glad to remove them, and to haue *their dead buried out of their ſight*. But the fruit of Gods love reacheth unto *death* it ſelf: in which he doth his beloved ones the greateſt good, when freinds can do no more for them. Pſal. 16. Gen. 23.

He that ſayd, *Before death, and the funerall no man is happy*, ſpake the truth, as he meant, of the happines which can be found in worldly things. But both he, and they, who have ſo admyred his ſaying, ſhould have conſidered, that he who is not happie before *death* in worldly things, cannot be happy in them, by it; which deprives him of them all, and of life it ſelf, which is better then they, and for which they are. But miſerable indeed is the happines, whereof a man hath neyther beginning, nor certaintie, but by *ceaſing to be a man*. The godly are truly happy

both in life and *death*: the wicked in neyther.

We are *not to mourn for the death* of our christian
1 Thes. 4. freinds, *as they which are without hope*; eyther in regard of them, or of our selvs. Not of them, becauſe *ſuch as are aſleep with Ieſus, God will bring with him* to a more glorious life, in which we (in our time, and theirs *ſhall ever remayn with the Lord, and them*: Not of our ſelvs, as if that, becauſe they had left us, God had left us alſo. But we ſhould take occaſion by their *deaths* to love this world the leſſe, out of which they are taken; & heaven the more, whether they are gone before us, and where we ſhall ever enjoy them. Amen.

FINIS.

THE

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